A GRAMMAR OF MODERN TELUGU

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To
the memory of
Abburi Ramakrishna Rau
and
James Alfred Yates

Preface

This work has a long and a somewhat chequered history. The nucleus of this grammar was prepared by Krishnamurti as early as 1961 summer under a Research Project of the Centre for South Asia Regional Studies at the University of California, USA. Gwynn, who has studied Telugu for many years both out of a felt need and also of interest in languages, had looked at this grammar and made extensive additions and revisions in it judging it from the standpoint of a non-Telugu learner. During that period, i.e. 1961–68, both Krishnamurti and Gwynn discussed many points of analysis as well as presentation. The size of the grammar has grown so big that its original form was no longer retained except in the illustrative sentences and certain areas of analysis. Gwynn took into account also the other Telugu grammars that he had studied, viz. Arden, Lisker, etc. Krishnamurti had gone over the chapters, rearranged some with necessary revisions and additions and prepared the final version of Chapters 1–16 & 18 during his fellowship year, 1975–76, at the Center for Advanced Study in the Behavioral Sciences, Stanford, USA. Chapters 17 & 19–22 were finalized by Krishnamurti from India during the following two years 1976–78. Chapters 23–29 were done during a fortnight (August 29 to September 11, 1978) that Krishnamurti spent with Gwynn in London. Chapter 30 was composed during a final meeting in Hyderabad in April 1980. All the chapters have been systematically gone over by both Gwynn and Krishnamurti together in preparing the press copy.

In the preparation of this book we have kept two objects in mind. The first is to provide a reference grammar for modern Telugu which is fairly comprehensive if not exhaustive. It can be used by non-Telugu students and teachers of the Telugu language with benefit. Part I teaches pronunciation and introduces Romanised Telugu and the Telugu script. Whether to study Telugu script at this stage is a matter for each learner to decide. Anyone who wants to progress beyond oral communication in learning the Telugu language will have to become familiar with the script. However, scholars who are only interested in studying Telugu grammar with

a view to understanding its structure may use the Romanised version. As an aid to both types of learners all the Telugu portions of Part II are printed in both scripts, Telugu and Roman, except in sections which primarily present linguistic analyses, e.g. in Chapters 6, 15 & 22. Our second object is to provide a systematic description of the Telugu language for the benefit of students of human languages and linguistics.

Since we have kept basically second language learners in view, we have cast the whole text in a non-technical style as far as possible. A certain degree of linguistic sophistication is introduced only in certain chapters for the benefit of Telugu linguists and they can be skipped by learners if they wish.

Many of the model sentences that are cited towards the end of the book have been borrowed from contemporary fiction. If our readers turn to novels by Kodavatiganti Kutumba Rao, Koduri Kausalya Devi, Potukuci Sambasiva Rao, Rachakonda Viswanadha Sastri and Vasireddi Sita Devi, among others, they may find the original sources of the material. We acknowledge our indebtedness to these authors for their writings which have provided interesting illustrative sentences for our grammar.

No grammatical description is perfect, and modern linguistic theories have enabled us to begin to understand how complex human languages can be and how intractable are certain phenomena for analysis. This is, therefore, an attempt at synthesizing all available published literature on Telugu grammar. We have, however, added our own modest contribution on many aspects of Telugu grammar not covered by earlier writers. We, more than anybody else, are aware of the inadequacies and shortcomings of this work. However, if this inspires future scholars to work towards a more complete grammar of Telugu, we will have succeeded in our attempt.

We record our gratitude to the following institutions and individuals who have helped in the preparation of this work at various stages:

The authorities of the Centre for South Asia Studies at the University of California, particularly its Director, John J. Gumperz, who had supported the initial form of this grammar; The Centre for Advanced Study in the Behavioral Sciences, Stanford, whose fellowship afforded Krishnamurti the time and facilities for preparing the final draft of Chapters 1–16 & 18; the British Council

and the Nuffield Foundation who made it possible for us to meet in London in August-September 1978 to finalize Chapters 23–29, and also covered the expenses for the typing of those Chapters; the Librarian of the School of Oriental & African Studies, London University, for providing library facilities at that time; and the authorities of Osmania University for granting Krishnamurti study leave during 1975–76 to spend his fellowship year at Stanford and again in August-September 1978 to enable him to work on the grammar, and for providing facilities for Gwynn's stay in the Campus during April 1980. Research assistance for the preparation of the indexes was made possible by the research funds of the Department of Linguistics, Osmania University provided by the University Grants Commission under its Programme of Special Assistance to selected departments.

Sri M.V.Ramamurty (India), Mrs. Irene Bickenbach (USA) and Mrs. T. Gooch (England) deserve our special gratitude for competently typing the difficult text. Irene Bickenbach at the Stanford Centre did the major share of typing with extreme care and she deserves our gratitude and admiration. We are also grateful to Dr. Gutala Krishnamurti (London) for providing the Telugu transcription of the pages of the press copy which were prepared in London.

A number of Research Scholars in the Department of Linguistics have assisted in writing and alphabetizing the items of the Telugu index and we acknowledge their help with thanks. Dr. S. Jayaprakash deserves our thanks for preparing the manuscript of the Telugu index and Sri K. Raghunadhacharya, for typing the press copy of the indexes.

The late Abburi Ramakrishna Rau, formerly Librarian, Andhra University, a renowned creative writer, had been a parent figure and a friend, philosopher and guide to Krishnamurti in his formative years. J. A. Yates, who served as the Inspector of Schools in the Northern Circars in the early part of this century, acted as a catalyst in the birth of the modern Telugu language movement along with Gidugu and Gurajada. To these two personalities, we dedicate this work.

Bh.K.
J.P.L.G.

Contents

Symbols and Abbreviations

A → B __ C:	A is replaced by B in the environment preceding C (used to state a rule of sandhi)
acc.	accusative
adj.	adjective
adv.	adverb
adv. man.	adverb of manner
aux.	auxiliary
cl.	clitic
com.	comitative (case, of noun)
conc.	concessive (participle)
cond.	conditional
conj.	conjunction
dem.	demonstrative
DO	direct object
dur.	durative
f.	female human
fut. hab.	future habitual
gen.	genitive
hort.	hortative
hum.	human
imp.	imperative
incl.	inclusive
infin.	infinitive
inst.	instrumental
int.	interjection
inter.	interrogative
intr.	intransitive
lit.	literally
m.	male human
n.	non-human
neg.	negative
N	noun
NP	noun phrase
obj.	object
obl.	oblique

P	personal suffix
par.	particle
per.	person
pl.	plural
p.p.	post-position
pr.	pronoun
pred.	predicate
q.v.	quod vide (which see)
R	root
sg. *or* sing.	singular
tr.	transitive
V, v., vb.	verb
Vint.	verb intransitive
voc.	vocative
vs.	versus
Vt	verb transitive
+	morph boundary
#	word boundary
*	precedes an obsolete form, or an ungrammatical form, or an intermediate form in the application of rules.

NOTE ON TRANSCRIPTION

In this book Romanisation is used to represent a broad transcription of the Telugu spelling. In grammatical description such transcription rather than transliteration is found to be helpful. The transcription used in these chapters differs from true transliteration on the following points:

(a) Telugu diphthongs are represented as *ay* and *aw*;
(b) Phonemic EE is represented, where Telugu uses only *aa* or *ee* for want of a symbol;
(c) The anuswaara (o) is represented by the appropriate nasal phoneme, i.e.
n before velars (k,g), palatals (c,j) and dentals (t,d)
N before retroflexes (T,D)
m before labials (p,b), before y, r, l, w, s, ś, h and also in the word-final position;
(d) ś is represented as s before front vowels (i, ii, e, ee, EE) in native Telugu words.

Introduction

Telugu, a Dravidian language, is spoken in the South Indian State of Andhra Pradesh. Telugu mother tongue speakers, who are known as Andhras, number 37.1 million or 85% of the State's population of 43.5 million, and an additional 7.6 million live in other parts of India, mostly in the neighbouring States (1971 Census). Andhra Pradesh came into existence as a result of the Reorganisation of States in 1956. Prior to that Telugu speakers were distributed in two distinct political units, ten districts (the northern half) of the old Madras Presidency, and nine districts of the Nizam's Dominions, known as Telangana. Although geographically contiguous, there was a big gap socially and culturally between the two groups of speakers. Under the Nizam, Urdu was the official language and Telangana Telugu was influenced by the learned languages Urdu, Persian and Arabic to a greater degree than elsewhere. There was little learning either in Telugu or Sanskrit, and Telugu did not become a literary medium in Telangana until the nineteen fifties. On the other hand there was a higher rate of literacy in Coastal Andhra and there have been continuous traditions of literary writings from that area. Most intellectuals and writers have come from the economically forward coastal districts, particularly the Krishna-Godavari belt.

The Andhras began to demand a separate State within India as early as 1913. Sustained agitation both before and after Independence led to the formation of the northern Madras districts into the Andhra State in 1953, bringing into being the first linguistic State in India. Subsequently the Nizam's Dominions were divided into three units and merged with their linguistic neighbours. The nine Telangana districts thus joined Andhra to become Andhra Pradesh, with Hyderabad City as the capital. The largest linguistic minority in Andhra Pradesh is Urdu speakers: they number 7.1% of the total population, but Hyderabad City has 36% Urdu mother tongue speakers (1961 Census).

The vocabulary used in basic occupations like agriculture, handloom textiles, house building, etc. has been surveyed and the result shows that there are four regional dialects in modern Telugu:

Northern: The nine Telangana districts; but here Mahbubnagar mostly goes with the Southern dialect;

Southern: the four inland districts of Rayalasima together with Nellore and Prakasam districts;
Eastern: Visakhapatnam and Srikakulam districts; these adjoin the Oriya speaking area;
Central: Midcoastal districts of East and West Godavari, Krishna and Guntur.

Even the speech of the educated broadly fits into this regional division, although there is much less interregional variation in educated speech than in the uneducated varieties.

A study of Telugu non-standard varieties shows that there are certain phonetic and phonological properties which all illiterate monolinguals share when compared with educated speakers, irrespective of the castes and regions that they belong to. The uneducated varieties are devoid of phonemes introduced into standard Telugu through vocabulary borrowed from Sanskrit and English. Thus the inventory of phonemes of the illiterate monolingual who is not influenced by the standard language has only 27 segments throughout the State, whereas the standard language has 43 segmental phonemes. (The phoneme EE [æ:] occurs only in the Central and Eastern dialects.)

NONSTANDARD

Consonants (17)

p	t	T	c	k
b	d	D	j	g
	s			
m	n			
	l			
	r			
w		y		

Vowels (10+1)

i	ii		u	uu
e	ee		o	oo
	EE			
		a	aa	

STANDARD

Consonants (33)

p	ph	t	(th)	T	Th	c	ch	k	kh
b	bh	d	dh	D	Dh	j	jh	g	gh
	f	s		S		ś			h
	m	n		N					
		l		L					
		r							
	w					y			

Vowels (10 + 1)

i	ii		u	uu
e	ee		o	oo
	EE			
		a	aa	

The inability to pronounce 10 aspirated consonants /ph bh (th) dh Th Dh ch jh kh gh/, 4 fricatives /f S ś h/ and 2 retroflexes /N L/ typically distinguishes the uneducated speech from the educated. Corresponding to forms like *dharmam* 'charity', *niiLLu* 'water', *kaSaayam* 'decoction', *kaafii* 'coffee' in educated speech, the uneducated have *darmam, niillu, kasaayam, kaapii,* respectively. Consequently when illiterate speakers use words borrowed from Sanskrit or English, they assimilate them to the native system by a series of mergers (C = stop consonant).

EDUCATED		UNEDUCATED
(1) C : Ch	→	C
(2) l : L	→	l
(3) n : N	→	n
(4) s : ś : S	→	s
(5) h	→	∅

Similarly uneducated speakers find it difficult to maintain consonant clusters like *pr-*, *tr-*, etc. and tend to simplify them either by losing *r*, or by inserting a vowel between the members of the cluster, e.g. *prakaaram* 'manner' (Skt.) → *pekaaram*, *hasta* 'name of an asterism' (Skt.) → *atta*, *kaSTam* (Skt.) → *kaTTam* 'difficulty'.

What is now widely used as standard Telugu in all the mass media and in creative writing is based on the educated speech of the Central dialect, which has apparently contributed the largest number of writers during the last forty years or so. This is in clear contrast to the more usual way a standard language develops from the elite speech of a capital city, as in the case of London-based standard English and Paris-based standard French. Consequently the process of standardisation of Telugu has been slow and diffuse. It is the spread of popular creative writing and the mass media that has brought about a high degree of homogeneity among educated subvarieties rather than any conscious intention on the part of writers to conform to pre-established norms of usage.

Telugu has a respected body of classical literature and it is relevant to ask what relationship there has been between Modern Standard Telugu, a variety based on colloquial speech which came into prominence quite recently, and the classical language, which has been a literary medium for centuries. The earliest extant work

in Telugu literature is Nannaya's *mahaabhaarata*, dating to the 11th century A.D. It is written in verse (*padya*) interspersed occasionally with ornate prose (*gadya*). Until the 19th century the main literary genre was verse and the contents comprised translations of the Sanskrit epics and *puraaNas*. In the absence of prose the language of poetry gradually became fossilised over the centuries and lost sustenance from the living spoken idiom. Chinnaya Suri, a great scholar in Sanskrit and Telugu, published a monumental grammar of literary Telugu called *baalawyaakaraNamu* in 1855 and before that a prose rendering of part of the *pancatantra* in Telugu called *niiticandrika*. Those two works constituted the basis for the classicists to uphold an archaic form of prose whose rules conformed exactly to the usage established by Nannaya and his successors some seven to nine centuries earlier. The classical style, known as *graanthika*, has kept a strong hold on Telugu and is occasionally used in literary works, public notices and some school text books even today, although it is purely a written medium and diverged from speech centuries ago. Side by side with the classical and modern styles, an intermediate style or gradation of styles known as *saraLagraanthika* has developed. It approximates somewhat to the spoken medium but contains many archaic lexical and grammatical forms which are not used in speech.

The spread of education in the nineteenth century brought up the question of whether the classical or modern style should be used for teaching Telugu in schools. This gave rise to a controversy concerning the style in which Telugu language text books should be written (other subject text books being then in English). Exposed to the Western tradition of linguistics in the early twentieth century, two great pioneers of the modernist movement, G. V. Ramamurti Pantulu, a linguist, and Guruzada Appa Rao, a poet and critic, joined hands in the crusade against the classicists to promote the use of educated speech in all prose writings and text books in place of the archaic classical style. Many scholars and intellectuals joined the controversy, which raged for nearly a decade. The absence of a written grammar and good specimens of modern prose constituted a handicap for the modernist school. In 1915 the classicists won the day and modern prose was disallowed as the medium for composition of Telugu language readers. Some years after the controversy subsided, modern prose based on the spoken language

began to emerge and to establish itself as a vehicle for literary works as well as for the newspapers and other mass media. Education up to school-leaving age has been predominantly in the mother tongue for over fifty years now, but Telugu text books continued to be composed in the classical or pseudoclassical style until recently: it is only since 1969 that Modern Standard Telugu or *śiSTawyaawahaarika*, a phrase roughly equivalent to 'educated colloquial speech', has been used in all text books produced by the Telugu Akademi for the Andhra Pradesh Education Department. In the universities the situation is somewhat similar. The medium of instruction was purely English until a few years ago, but most colleges now have courses with Telugu as the medium, and the text books for these are in the modern style.

Telugu is one of the principal regional languages of India; in the number of its speakers it ranks next to Hindi. Nobody has seriously contested the need for the languages of India to take over the erstwhile functions of English as vehicles of modern knowledge, administration and the dispensation of justice. Telugu was declared the official language of Andhra Pradesh in 1966. If it is to fulfil its intended role, its capacity to serve as a modern means of communication will have to be greatly expanded and developed. It is beyond the scope of this survey to discuss the steps that are being taken in Andhra Pradesh to change over to Telugu as the language of administration and the Courts, and to promote its use in technical and higher education. The results achieved up to now can hardly be called significant and to some extent this is due to reluctance in accepting Telugu on the grounds that its potential to serve new purposes has not yet developed sufficiently. But persons who consider this an adequate reason for not making progress do not understand the real nature of the problem. No language develops new registers until it is put to use in new areas of communication. Consequently the first duty of those who plan to improve the potential of Telugu must be to provide conditions for it to develop naturally in diversified roles. Success will not come from an overcautious, hesitant approach, but it is equally necessary to avoid going to the opposite extreme and adopting a regulatory attitude, which would inhibit the natural development of the language and slow down the rate of its growth. A policy of encouraging its use for extended purposes while allowing new voca-

bulary and usages to form naturally rather than artificially is probably the best way of equipping Telugu to adapt itself to the needs of the modern world.[1]

[1] The subject of this Introduction is more extensively treated in Bh. Krishnamurti: 'Language Planning and Development: the Case of Telugu' in *Contributions to Asian Studies* (General Editor: K. Ishwaran), Vol. 11: *Language & Civilisation Change in South Asia* (Ed. Clarence Maloney). Leiden: E. J. Brill, 1978.

PART I

ORTHOGRAPHY AND PRONUNCIATION

CHAPTER 1

Primary Symbols of Vowels and Consonants Pronunciation of Consonants

1.1. The Telugu alphabet is derived from a variety of the 'Western Cave Character' used in the Asokan Inscriptions of the 3rd century B.C. Compared with the alphabets of the Indo-Aryan languages, the Telugu characters (and incidentally also those of Kannada) tend to be more rounded in shape. The modern Telugu alphabet can be constructed mainly of circles, loops, hooks and checks [✓].

1.2. Eliminating for the present the letters representing aspirated consonants (see 4.1.), which occur in a limited number of borrowed words, we can list 12 vowel symbols and 23 consonant symbols for Modern Telugu, as follows:

Vowels:

అ	ఆ	ఇ	ఈ	ఉ	ఊ	ఎ	ఏ	ఐ	ఒ	ఓ	ఔ
a	aa	i	ii	u	uu	e	ee	ai	o	oo	au

Consonants:

క	గ	చ	జ	ట	డ	ణ	త	ద	న	ప	బ	మ
k	g	c	j	T	D	N	t	d	n	p	b	m
య	ర	ల	వ	శ	ష	స	హ	ళ	ం			
y	r	l	w	ś	S	s	h	L	ṃ			

The Roman counterparts of the Telugu symbols indicate the broad phonetic values for which they stand. The letters are arranged in the order in which the alphabet is read traditionally.

1.3. In the transcription which we shall use, a single letter of the Roman alphabet (a, e, i, o, u) is used for a short vowel and a double letter (aa, ii, ee, oo, uu) for a long vowel. The symbols ఐ ai/ay and ఔ au/aw represent diphthongs (combinations of two vowels pronounced as single syllables).

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a	aa	i	ii	u	uu	e	ee	ai	o	oo	au

Consonants:

క	గ	చ	జ	ట	డ	ణ	త	ద	న	ప	బ	మ
k	g	c	j	T	D	N	t	d	n	p	b	m

య	ర	ల	వ	శ	ష	స	హ	ళ	ం
y	r	l	w	ś	S	s	h	L	ṃ

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1.4. *Vowels*: The Telugu vowel symbols are divided into five sets of two or three vowels each. In 1.2. each set is separated from the next by a vertical bar. In reading the alphabet each set of two or three vowels (as indicated above) is read together without a break, but there occurs a long pause or silence between one set and the following one. Within each set there occurs a 'glottal check' [ʔ] (a momentary closure of the vocal chords) between successive vowels. Therefore the actual articulation of the vowel symbols is as follows:

a ʔ aa—i ʔ ii—u ʔ uu—e ʔ ee ʔ ai—o ʔ oo ʔ au

1.5. It should be remembered that the above description relates to the manner in which the vowels are read in the alphabet, and does not imply that the glottal check [ʔ] is a significant sound in Telugu. But this manner of articulation has some bearing on the phonological structure of the language.[1]

1.6. It is easy to practise writing the Telugu vowels (and to some extent also the consonants) by taking a circle as the base and modifying it to obtain the different vowels. The procedure is shown in the following illustration. A dot indicates the starting point of each stroke and an arrowhead the direction of writing. Numbers indicate the order of the strokes.

1.7. *Consonants*: According to traditional practice, each of the consonants listed in 1.2. is written as well as pronounced with an *inherent vowel* [అ/a]. This vowel is represented in most of the letters by a superscript check ✓ called talakaTTu 'crest'; in the case of ట [Ta] it is indicated by a small vertical bar [ˈ] written on the top of the left loop; జ [ja], ణ [Na], బ [ba] and ల [la] are devoid of any overt symbol for [అ/a].

1.8. In reading the list of consonants, the student should remember that క [ka] refers to the pure consonant [k] and not to the sequence [k] plus [a]; similarly గ [ga] refers to [g], చ [ca] to [c], and so on.

[1] In Telugu two vowels cannot occur successively within a word. The reading habit described in 1.4. implies the splitting up of the alphabet into alphabet words. Therefore, a glottal stop takes the place of a consonant, thus keeping the vowels apart in traditional reading.

Chart 1: VOWELS

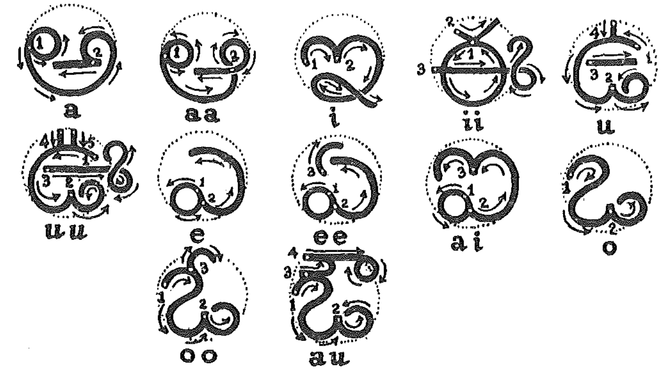
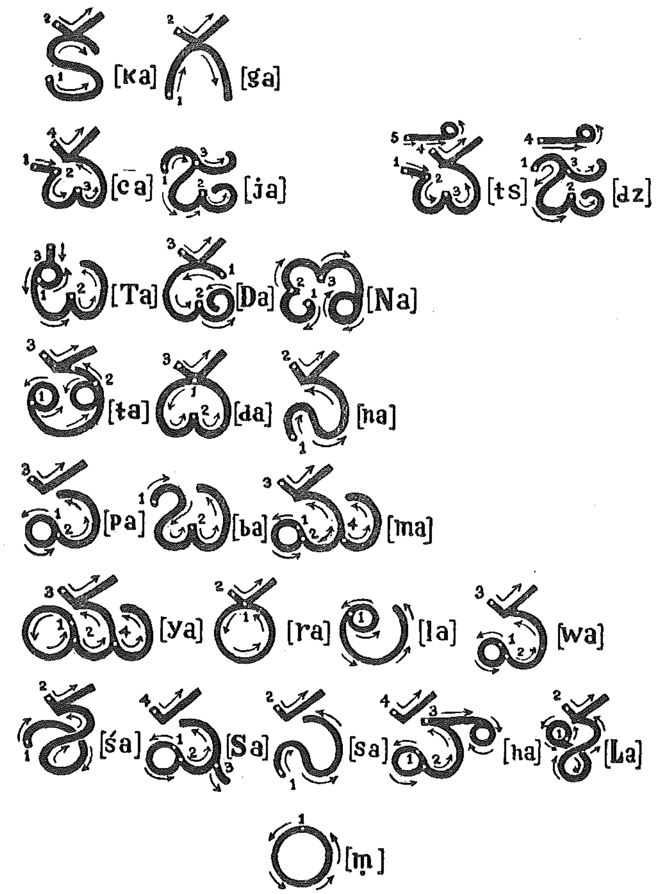


Chart 2: CONSONANTS



1.9. Wherever it becomes necessary to represent a pure consonant (without any following vowel) in writing, this is done by replacing the symbol ✓ by ్. So, a pure consonant symbol for [k] is క్; for [g] గ్, for [T] ట్, etc. Where there is no ✓, the symbol ్ is merely placed on the top of the letter at the right-hand side, e.g. [N] = ణ్, [l] = ల్, and so on.

1.10. As an aid to practice and memory, it will be useful to place together all those letters that look similar, and to study what distinguishes one from another; for instance, study the following:

	న	స	వ	ప	ష	హ	మ	ఎ
1.	[na]	[sa]	[wa]	[pa]	[Sa]	[ha]	[ma]	[e]

	య	మ		ఒ	బ
2.	[ya]	[ma]	3.	[o]	[ba]
	శ	ళ		అ	ల
4.	[śa]	[La]	5.	[a]	[la]

The student should note the features that distinguish one letter from another in the above five series and practise writing them.

1.11. A hook of the shape ɔ is a recurrent symbol in the majority of the consonants and the student should practice writing this part of the letter as neatly as possible so as to obtain the right shape. See, for instance, how this underlies the following letters:

న [na], స [sa], ప [pa], వ [wa], మ [ma].

Pronunciation of Consonants

1.12. (1) క [k], గ [g].

క [k] is pronounced like the English *k* in s*k*in but not like that in *k*in, which is accompanied with a puff of breath (aspirated); e.g.

కల	[kala]	'dream'
అక్క	[akka]	'elder sister'
ఒకటి	[okaTi]	'one, one thing'
అక్రమం	[akramaṃ]	'injustice'

గ [g] is pronounced like the English *g* in *g*ood; e.g.

గాలి	[gaali]	'wind, air'	తగాదా	[tagaadaa]	'squabble, fight'
మొగ్గ	[mogga]	'bud'	మార్గం	[maargaṃ]	'way'

1.12. (2) చ [c], జ [j].

చ [c] has two varieties of pronunciation, [č] and [ts], depending on what vowel follows. (a) If i, ii, e, ee, EE (front vowels) follow, it is pronounced like the English *ch* in *ch*air; e.g.

చిన్న	[cinna]	'small'	చేదు	[ceedu]	'bitter'
చీర	[ciira]	'sari'	చారు	[cEEru]	'tamarind soup' (see 4.3)
చెయ్యి	[ceyyi]	'hand'			

(b) When a, aa, u, uu, o, oo (back vowels) follow, its pronunciation is like the German *z* in *z*wei 'two', or somewhat similar to the English sequence *t* and *s* in 'ca*ts*' (if one pronounces them together as a single sound). In pronouncing this sound the tongue tip touches the ridge behind the upper teeth. For example,

చదువు	[caduwu]	'study, reading'	చూపు	[cuupu]	'look, glance'
చాలా	[caalaa]	'many'	చొక్కా	[cokkaa]	'shirt'
చుక్క	[cukka]	'dot, drop, star'	చోటు	[cooTu]	'place'

(For exceptions, see 4.3).

జ [j] also has two pronunciations [j] and [dz], the conditions of their occurrence being the same as for [c].

(a) [j] is pronounced like the English *j* in *j*udge when front vowels follow; e.g.

జిల	[jila]	'itch'	జెండా	[jeNDaa]	'flag'
జీడి	[jiiDi]	'cashew'	జాన	[jEEna]	'a span' (see 4.3)

(b) When back vowels follow, [j] is pronounced somewhat like the English sequence *d* and *z* when pronounced together as a single sound; e.g.

జరుగు	[jarugu]	'to slide'	జూదం	[juudam]	'gambling'
జాగు	[jaagu]	'delay'	జొన్న	[jonna]	'a kind of millet'
జుట్టు	[juTTu]	'hair on head'	జోల	[joola]	'lullaby'

(c) Many people pronounce [j] like *z* between vowels when the following vowel is u or uu; e.g.

రోజు /rooju/ [roozu] 'day'

నాజూకు /naajuuku/ [naazuuku] 'delicate'
రాజు /raaju/ [raazu] 'king'

Note. The symbol ~ is sometimes written above చ and జ, as in Chart 2, to indicate the pronunciation of ts and dz.

1.12.(3) ట [T], డ [D], ణ [N].

ట [T] is like the Hindi *T* in *T*oopi 'cap, hat'. This is somewhat similar to the English *t* in hear*t* as pronounced by many Americans.[2] In making this sound the tip of the tongue is curled up (retroflexed) and raised to touch the roof of the mouth behind the alveolar ridge; e.g.

టన్ను	[Tannu]	'a tonne'
గట్టు	[gaTTu]	'bank of a river or reservoir'
మొటిమ	[moTima]	'pimple'

డ [D] is like the Hindi *D* in *D*abbaa 'tin'. This is also a retroflex sound; the pronunciation is somewhat similar to the English *d* in har*d* as pronounced by many Americans;[3] e.g.

డబ్బు	[Dabbu]	'money'
బిడ్డ	[biDDa]	'child'
వాడు	[waaDu]	'he'

ణ [N] is also a retroflex sound. It is pronounced like the Hindi *N* in ka*N* 'particle'. Its pronunciation is somewhat similar to the English *n* in tur*n* as pronounced by many Americans,[4] and it never occurs at the beginning of a word; e.g.

మణి	[maNi]	'a gem'
గణ్ణం	[gaNNaṃ]	'accident'
వాణ్ణి	[waaNNi]	'him'

1.12.(4) త [t], ద [d], న [n].

త [t] is very similar to the French *t* (as in *t*our 'tower'), or the Hindi *t* in *t*aar 'wire'. It is not aspirated. This sound is somewhat similar to the English *th* in wid*th*, and is made by the tip of the tongue touching the back of the upper teeth; e.g.

తాత	[taata]	'grandfather'
అత్త	[atta]	'paternal aunt'
ఎంత	[enta]	'how much'

2 William Bright, *Spoken Kannada*, p. 10. 3 Ibid., p. 6. 4 Ibid., p. 8.

ద [d] is pronounced like the French *d* in *d*ur 'hard' or like the Hindi *d* in *d*eer 'delay'. It is somewhat similar to the English *d* in wi*d*th; e.g.

దేవుడు	[deewuDu]	'God'
అద్దె	[adde]	'rent'
అందం	[andaṃ]	'beauty'
గది	[gadi]	'room'

న [n] is pronounced like the English *n* in *n*ine; e.g.

నేను	[neenu]	'I'
నాన్న	[naanna]	'daddy' (in address)
న్యాయం	[nyaayaṃ]	'justice'

1.12.(5) ప [p], బ [b], మ [m].

ప [p] is pronounced like the English *p* in s*p*in but not like that in *p*in; (see 1.12.(1)); e.g.

పాట	[paaTa]	'song'
తప్పు	[tappu]	'mistake'
రేపు	[reepu]	'tomorrow'
విప్లవం	[wiplawaṃ]	'revolution'

బ [b] is pronounced like the English *b* in *b*ig; e.g.

బాగా	[baagaa]	'nicely'
జబ్బు	[jabbu]	'sickness'
డాబా	[Daabaa]	'terraced (flat-roofed) building'

మ [m] has two varieties of pronunciation, *m* and *w̃*.

(a) At the beginning of a word, and when doubled, *m* is pronounced like the English *m* in *m*an; e.g.

మీరు	[miiru]	'you'
అమ్మ	[amma]	'mother'

(b) Between vowels it is [w̃]; this sound can be produced if an attempt is made to pronounce *m* without quite bringing the lips together; e.g.

పాము	[paamu]	'snake'
తామర	[taamara]	'lotus'

1.12.(6) య [y], ర [r], ల [l], వ [w], శ [ś], ష [S], స [s], హ [h], ళ [L].

య [y] is pronounced like the English *y* in ba*y*; e.g.

కాయ [kaaya] 'unripe fruit'
చెయ్యి [ceyyi] 'hand'
కొయ్య [koyya] 'wood'

ర [r] is pronounced like the Spanish *r* with the tongue tip vibrating against the tooth ridge; it is somewhat similar to the English *r* in t*r*ee. A single *r* is made with a weak trill (one or two taps) and a double *r* with a strong trill (more than two taps); e.g.

రాజు [raaju] 'king'
కారు [kaaru] 'car, automobile'
గుర్రం [gurraṃ] 'horse'
కర్ర [karra] 'stick'

ల [l] is pronounced like the English *l* in *l*amp; e.g.

లాగు [laagu] 'to pull'
కల [kala] 'dream'
పల్లె [palle] 'hamlet'

వ[w] has two varieties of articulation:
(a) It is pronounced rather like the English *v* in *v*ery, with little or no friction, when followed by a front vowel (i, ii, e, ee, EE), and when doubled; e.g.

విసుగు [wisugu] 'disgust'
వీలు [wiilu] 'opportunity'
వేడి [weeDi] 'heat, hot'
వేళ [wEELa] 'time' (see 4,3)
నవ్వు [nawwu] 'laugh'

(b) Before back vowels (a, aa, u, uu, o, oo) it sounds rather like the English *w* in *w*oman, but is pronounced without protrusion of the lips; e.g.

వల [wala] 'net'
దేవుడు [deewuDu] 'God'

శ [ś] can be produced by attempting to pronounce the English *sh* in *sh*ell with the tongue spread out instead of being grooved; e.g.

శాస్త్రి [śaastri] (a title in certain Brahman names)

దృశ్యం [druśyaṃ] 'view'
ఆశ [aaśa] 'desire'

ష [S] is pronounced like the English *sh* in *sh*ine, *sh*oe, etc.; e.g.

కషాయం [kaSaayaṃ] 'decoction'
మనిషి [maniSi] 'man'
కష్టం [kaSTaṃ] 'difficulty'

స [s] is very much like the English *s* in *s*ea; e.g.

సున్న [sunna] 'zero'
బస్సు [bassu] 'bus'
కొస [kosa] 'end, edge'

హ [h] is pronounced somewhat like the English *h* in *h*all; e.g.

హాలు [haalu] 'hall'
సహాయం [sahaayaṃ] 'help'
సలహా [salahaa] 'advice'

ళ [L] is pronounced with the tongue curled up as in the case of N, sounding somewhat like the English *l* in gir*l*, and it does not occur at the beginning of a word; e.g.

కళ [kaLa] 'art'
గొళ్ళెం [goLLeṃ] 'bolt, latch'
పళ్ళెం [paLLeṃ] 'plate'

1.13. ం [ṃ] (called *anuswaara* or *sunna* in Telugu) is a cover symbol for n, N and m in different positions with the following phonetic values:
(a) Before *k* and *g* it is pronounced like the English *ng* in si*ng*, or the *n* in si*n*k; e.g.

జింక [jiṃka/jiṅka] 'deer'
సంగతి [saṃgati/saṅgati] 'news, matter'

(b) Before *c*, *j* with a following front vowel (see 1.12.(2)) it is pronounced like the English *n* in pu*n*ch, gi*n*ger, etc.; e.g.

మంచి [maṃci/mañci] 'good'
గంజి [gaṃji/gañji] 'gruel'

but, before *c* and *j* with a following back vowel (see 1.12.(2)) it is like the English *n* as in pa*n*ts; e.g.

మంచు	[maṃcu/mantsu]	'dew'
గుంజు	[guṃju/gundzu]	'to pull'

(c) Before T and D it is pronounced like *N* (see 1.12.(3); e.g.

పంట	[paṃTa/paNTa]	'crop'
బండ	[baṃDa/baNDa]	'rock'

(d) Before p, b, it is pronounced like [m] at the beginning of a word; e.g.

పంపు	[pampu]	'to send'
నంబరు	[nambaru]	'number'

(e) At the end of a word, and also before w, ś, S and h, it is pronounced like *m* occurring between vowels, i.e., *w̃* (see 1.12.(5)); e.g.

పుస్తకం	[pustakaṃ/pustakaw̃]	'book'
సంవత్సరం	[saṃwatsaraṃ/saw̃watsaraw̃]	'year'
వంశం	[waṃśaṃ/waw̃śaw̃]	'lineage'
మాంసం	[maaṃsaṃ/maaw̃saw̃]	'flesh, meat'
సింహం	[siṃhaṃ/siw̃haw̃]	'lion'

CHAPTER 2

Secondary Symbols of Vowels Pronunciation of Vowels

2.1. Secondary symbols of vowels and consonants are those that occur in post-consonantal positions within a word; that is to say, a consonant following another consonant within a word is always written in its secondary form; similarly, a vowel following a consonant (whether primary or secondary) within a word is always written in its secondary form.[1]

2.2. అ [a], ఆ [aa]. అ [a] is pronounced like the English vowel in n*u*t, b*u*t, etc.; ఆ [aa] is pronounced somewhat like the English *a* in f*a*rm, f*a*ther, etc., but for a longer duration. It is approximately twice as long as అ [a]; e.g.

పడు	[paDu]	'to fall'	పాడు	[paaDu]	'to sing'
కలం	[kalaṃ]	'pen'	కాలం	[kaalaṃ]	'time'
మనం	[manaṃ]	'we'	మానం	[maanaṃ]	'dignity'

అ [a].

(a) the most common secondary form of అ [a] is a *talakaTTu* 'crest' or 'check' [✓], always written over the summit (topmost edge) of the bare consonant (a consonant without any secondary vowel symbol); note particularly క, గ, చ, డ, త, ద, న, ప, మ, య, ర, వ, శ, ళ. In contrast to the above, the check ✓ does not touch the top in the case of ప, ష, స, and హ.

(b) In the case of ట [Ta], the secondary form of అ [a] is represented by a small vertical bar [ˈ] placed on the top of the left loop.

(c) జ [ja], ణ [Na], బ [ba], ల [la] lack any overt symbol for secondary [a].

ఆ [aa]. The most common secondary form of ఆ [aa] is ⁀

[1] One exception to this is anuswaara ం [ṃ] which is a secondary form of ణ [N], న [n], and మ [m]; it always occurs after a vowel and never after a consonant (see 1.13; also 3.5.).

(a) written over the top of the consonant replacing ✓; e.g. కా [kaa], గా [gaa], డా [Daa], etc.

(b) added to the edge of the right extreme top where the consonant has two or more parallel tops; e.g. బా [baa], మా [maa], యా [yaa], లా [laa], ళా [Laa], etc.

Note that ⁓ does not replace *talakaTTu* in the case of మా [maa] and యా [yaa].

(c) When ⁓ is added to ప [p], స [s], and ష [S], the right top of the hook is further raised and the ⁓ mark cuts across this line; e.g. పా [paa], సా [saa], షా [Saa].

(d) హా [haa] has ా as the variant of ⁓ and the check ✓ remains.

The secondary forms of అ and ఆ are shown in the following in combination with five typical consonants:

క	ka	కా	kaa
చ	ca	చా	caa
ట	Ta	టా	Taa
ల	la	లా	laa
స	sa	సా	saa
హ	ha	హా	haa

2.3. ఇ [i] and ఈ [ii]. ఇ [i] is pronounced like the English *i* in p*i*t, and ఈ [ii] is somewhat like the English *ee* in f*ee*l. [ii] is of the same quality as [i] but approximately twice as long in duration; e.g.

తిప్పు	[tippu]	'to turn'
తీపు	[tiipu]	'spasm, throbbing pain'
గది	[gadi]	'room'
దీపం	[diipaṃ]	'lamp'

At the beginning of a word uttered in isolation, i and ii are pronounced and sometimes spelled as [yi] and [yii] respectively; e.g.

ఇది/యిది	[idi/yidi]	'this one'
ఈగ/యీగ	[iiga/yiiga]	'fly'

The secondary forms of ఇ [i] and ఈ [ii] are ి and ీ respectively, written over the top of the consonant replacing ✓ except in case of య [ya]; e.g. కి [ki], సి [si], హి [hi], but యి [yi] and యీ [yii], in which the secondary form ి is marked only by the absence of a check, and ⁓ makes it 'long.' The secondary symbol ి is called *guDi* 'circle'

in Telugu. జ, ట, ణ, బ and ల are written in combination with ి ీ as జి జీ టి టీ ణి ణీ బి బీ లి లీ respectively. One will notice that in cases where ి ీ are added to the top of a hook ɔ (see 1.11), they are ordinarily written as an extension of the hook closing as a loop rather than as a separate symbol. Theoretically both types of writing are permissible; e.g. ని or ని [ni], వి or వి [wi], శి or శి [śi], and so on. Notice that the right edge of ల is extended before ి and ీ are attached: లి [li], లీ [lii].

2.4. ఉ [u] and ఊ [uu]. ఉ [u] is pronounced somewhat like the English *u* in p*u*t, and ఊ [uu] somewhat like the sequence *oo* in f*oo*d. ఊ [uu] is approximately twice as long as ఉ [u]; e.g.

ముడి	[muDi]	'knot'
పువ్వు	[puwwu]	'flower'
మూడు	[muuDu]	'three'
తూకం	[tuukaṃ]	'weight'

At the beginning of a word uttered in isolation, ఉ [u] and ఊ [uu] are pronounced and sometimes spelled as వు [wu] and వూ [wuu] respectively; e.g.

ఉరి/వురి	[uri/wuri]	'noose'
ఊరు/వూరు	[uuru/wuuru]	'village'

The secondary forms of ఉ [u] and ఊ [uu] are ు and ూ respectively, added to the right flank of the consonant. The check ✓ remains in all cases; e.g. కు [ku], కూ [kuu]. In most cases ు is closely attached to the consonant so as not to appear as a separate unit; e.g. కు [ku], గు [gu], చు [cu], డు [Du], హు [hu], ళు [Lu]. The following call for special attention: పు [pu] and వు [wu]. Consonants with long uu are obtained by adding ⁓ to the form with ు; e.g. సు [su], సూ [suu], ము [mu], మూ [muu], హు [hu], హూ [huu], పు [pu], పూ [puu]. The secondary symbol of ఉ [u], i.e. ు, is called *kommu* 'horn' in Telugu.

2.5. ఎ [e], ఏ [ee], ఐ [ai/ay]. ఎ [e] is pronounced like the English *e* in p*e*t, and the long [ee] somewhat like the sequence *ai* in m*ai*n; however, in English, *ai* is pronounced [ey] whereas in Telugu [ee] is of the same quality as [e] but approximately twice as long; e.g.

తెలుగు	[telugu]	'Telugu'	మెడ	[meDa]	'neck'
తేలు	[teelu]	'to float'	మేడి	[meeDi]	'fig'

ఐ [ai/ay][2] is pronounced like the English *i* in m*i*le; when pronounced slowly it freely varies with [ayi]; e.g.

మైలు/మయిలు	[mailu/may(i)lu]	'mile'
పైకం/పయికం	[paikaṃ/pay(i)kaṃ]	'cash'
మైనం/మయినం	[mainaṃ/may(i)naṃ]	'wax'

At the beginning of a word, after a pause [e] and [ee] are pronounced and sometimes written [ye] and [yee] respectively (see 2.3); e.g.

ఎవరు/యెవరు	[ewaru/yewaru]	'who?'
ఏమిటి/యేమిటి	[eemiTi/yeemiTi]	'what?'

The secondary forms of ఎ [e] and ఏ [ee] are ◌ె and ◌ే respectively, written over the consonantal symbol in the place of ✓; for ఐ [ay] it is ◌ై, of which the upper part goes above the consonant and the lower part below; e.g.

కె [ke], కే [kee], కై [kay], డె [de], డే [dee], డై [day];

◌ె ◌ే always occur on the top of the consonant symbols in the same way as the secondary form of ఆ [aa], i.e. ◌ా. Note particularly that in the case of లె [le], లే [lee], and లై [lay], the right edge of ల is extended upward.

2.6. ఒ [o], ఓ [oo], ఔ [aw]. In quality ఒ [o] and ఓ [oo] are similar to the sequence *oa* in the English word *oa*k; but [o] is pronounced short and [oo] approximately twice as long; e.g.

కొడి	[koDi]	'tip'
కోడి	[kooDi]	'fowl'
తొడుగు	[toDugu]	'to wear'
తోడు	[tooDu]	'company'

ఔ [au/aw] is pronounced like the English sequence *ow* in *owl*; when pronounced slowly, it freely varies with awu; e.g.

పౌను/పవును	[paunu/paw(u)nu]	'pound' (weight)
ఔను/అవును	[aunu/aw(u)nu]	'yes'
నౌకరు/నవుకరు	[naukaru/naw(u)karu]	'servant'

[2] In our transcription ఐ [ai] and ఔ [au] are represented as అయ్ [ay] and అవ్ [aw] because phonologically they behave as a vowel + consonant rather than as a vowel + vowel.

At the beginning of a word after a pause, ఒ [o] and ఓ [oo] are pronounced and sometimes written [wo] and [woo] respectively (see 2.4); e.g.

ఒకటి/వొకటి	[okaTi/wokaTi]	'one'
ఓడ/వోడ	[ooDa/wooDa]	'boat'

The secondary forms of ఒ, ఓ and ఔ are ◌ొ, ◌ో and ◌ౌ respectively, written over the consonantal symbol in place of ✓; e.g. కొ, కో, కౌ [ko, koo, kaw]. The following are exceptions:

(1) మ and య are written with secondary *o* and *oo* as:

మొ	మో	[mo, moo]
యొ	యో	[yo, yoo];

so, the variants of ◌ొ, ◌ో here are ◌ొ, ◌ో respectively. ◌ౌ is added to the top of the hook on the right and therefore does not replace the ✓mark; e.g. మౌ [maw], యౌ [yaw].

(2) When ◌ొ, ◌ో and ◌ౌ are added to ప, ష and స, the hook is extended upward; i.e. పొ, పో, పౌ; సొ, సో, సౌ, etc.

The following chart has consonants on the horizontal column and secondary forms of all the vowels on the vertical column. Typical cases of the secondary forms of vowels in combination with certain typical consonants are shown in the chart. The student should fill in the gaps on the chart and also note the variants of the secondary forms of vowels in the broad spaces left empty on the extreme right. The absence of any secondary form with any particular consonant should be noted as a 'zero' or nil variant of it.

Note. The mark '+' indicates the position of the primary consonant in relation to the secondary form of the vowel.

Chart 3: Combinations of Consonant and Vowel



CHAPTER 3

Secondary Symbols of Consonants

3.1. Telugu abounds in double consonants (sequences of two identical consonants) and consonant clusters (sequences of two or more dissimilar consonants);[1] e.g.

అక్క	[akka]	'sister'
తిట్టు	[tiTTu]	'scolding'
పుస్తకం	[pustakaṃ]	'book'
స్వాతంత్ర్యం	[swaataṃtryaṃ]	'independence'
అచ్చు	[accu]	'print'
తప్పు	[tappu]	'mistake'
రాజ్యం	[raajyaṃ]	'empire'

One easy way of practising the pronunciation of double consonants (for those whose native languages, like English, lack the distinction between single and double consonants) is to make syllable division between the identical consonants and pronounce the syllables separately with a long pause to begin with, reducing the pause by degrees until the syllables can be pronounced together with no pause in between; i.e. ak—ka, ak–ka, ak-ka, akka.

3.2. The secondary forms of consonants are those which occur immediately after another consonant within a word. For example, in అక్క [akka] the second consonant (also a 'k' in this case) is written in its secondary form. That is to say, in sequences of two or more consonants, the first consonant is written in its primary form and the others are written in their secondary forms.

3.3. Secondary forms of vowels following consonant groups are always attached to the primary and not to the secondary consonant; e.g. స్వార్జితం [swaarjitaṃ] 'self-earned property'. In this example there are two cases of consonant groups followed by vowels, viz. స్వా [swaa] and ర్జి [rji]. The secondary forms [aa] ా and [i] ి are

[1] Sequences of more than two consonants are relatively infrequent and of limited variety.

attached to the primary consonants, i.e. the first consonants in the sequences (స and ర respectively), and to these are added the following consonants in their secondary form, i.e.

స్వా [swaa], ర్జి [rji]. (For exceptions, see 3.5)

3.4. Rules regarding the secondary forms of consonants are given below. (Note: the mark '+' indicates the position of the primary consonant in relation to the secondary form, which is written to the right of the primary consonant or below it.)

(1) The secondary form of a consonant is generally the same as the primary form but has no ✓ or ˈ mark on its head. The following consonants conform to this rule:

Primary form	*Secondary form*	*Example*		
గ [ga]	+్గ	పగ్గం	[paggaṃ]	'rein'
		మార్గం	[maargaṃ]	'way'
ట [Ta]	+్ట	అట్ట	[aTTa]	'pad'
		అష్టమి	[aSTami]	'eighth day of lunar month'
డ [Da]	+్డ	బుడ్డి	[buDDi]	'bottle'
		ఆర్డరు	[aarDaru]	'order'
ద [da]	+్ద	అద్దం	[addaṃ]	'mirror'
		మార్దవం	[maardawaṃ]	'softness'
ష [Sa][2]	+్ష	వర్షం	[warSaṃ]	'year, rain'
		పక్షి	[pakSi]	'bird'
హ [ha]	+్హ	అర్హత	[arhata]	'worthiness'
		కల్హారం	[kalhaaraṃ]	'red waterlily'

(2) The above rule holds also for the following consonants, with the qualification that the hook to the right of the letters is slightly extended upward in the secondary forms.

Primary form	*Secondary form*	*Example*		
చ [ca]	+్చ	పచ్చి	[pacci]	'unripe'
		అర్చన	[arcana]	'worship'

[2] Note that the secondary form of ష [S] following క [k] is +్ష and not +్ష.

Primary form	*Secondary form*	*Example*		
ప [pa]	+్ప	కప్ప	[kappa]	'frog'
		స్వల్పం	[swalpaṃ]	'a little'
శ [śa]	+్శ	మనశ్శాంతి	[manaśśaanti]	'peace of mind'
		దర్శనం	[darśanaṃ]	'vision'
ళ [La]	+్ళ	గొళ్ళెం	[goLLeṃ]	'latch'

(3) The following consonants, which occur without a check in their primary forms, occur identically also in their secondary forms:

Primary form	*Secondary form*	*Example*		
జ [ja]	+్జ	బజ్జీ	[bajjii]	'savory'
		అర్జీ	[arjii]	'petition'
ణ [Na]	+్ణ	గణ్ణం	[gaNNaṃ]	'mishap'
		సంపూర్ణం	[sampuurNaṃ]	'complete'

Note: in the case of బ [ba] the right edge is raised (see Rule 2).

బ [ba]	+్బ	డబ్బా	[Dabbaa]	'tin'
		ఉల్బణం	[ulbaNaṃ]	'excess'

(4) In the following consonants the secondary forms do not bear a close similarity to the primary forms:

Primary form	*Secondary form*	*Example*		
క [ka]	+్క	అక్క	[akka]	'elder sister'
		మార్కు	[maarku]	'mark'
త [ta]	+్త	పత్తి	[patti]	'cotton'
		గుర్తు	[gurtu]	'a mark'
న [na]	+్న	అన్న	[anna]	'elder brother'
		కర్నూలు	[karnuulu]	'Kurnool' (name of a town)
మ [ma]	+్మ	అమ్మ	[amma]	'mother'
		దుర్మార్గం	[durmaargaṃ]	'bad way, wickedness'

Primary form	Secondary form	Example		
య [ya]	+్య	కొయ్య	[koyya]	'wood'
		మూల్యం	[muulyaṃ]	'cost'
ర [ra]	+్ర	గొర్రె	[gorre]	'sheep'
		సముద్రం	[samudraṃ]	'sea'
ల [la]	+్ల	అల్లం	[allaṃ]	'ginger'
		ఆమ్లం	[aamlaṃ]	'acid'
వ [wa]	+్వ	నవ్వు	[nawwu]	'laughter'
		పూర్వం	[puurwaṃ]	'long ago'

3.5. *Exceptions*

(a) Anuswaara ం [ṃ] occurs as the secondary form of all the nasal letters listed in 1.2, viz. ణ [N], న [n] and మ [m], and also of ఙ [ṅ] and ఞ [ñ] before homorganic consonants.[3] Anuswaara ం is written as the first letter in a consonant cluster, followed by the homorganic consonant in its primary form. The following examples will make this clear.

జింక	[jiṅka/jiṃka]	'deer'
గంగ	[gaṅga/gaṃga]	'Ganges'
మంచి	[mañci/maṃci]	'good'
గంజి	[gañji/gaṃji]	'gruel'
గంట	[gaNTa/gaṃTa]	'time'
బండి	[baNDi/baṃDi]	'cart'
బంతి	[banti/baṃti]	'row'
గొంది	[gondi/goṃdi]	'lane'
సంపంగి	[sampaṅgi/saṃpaṃgi]	'name of a flower'
బాంబు	[baambu/baaṃbu]	'bomb'

In sequences of the above type, the consonant written immediately after anuswaara assumes the primary form, and any vowel that follows the entire consonant sequence is attached to it. For example, in తండ్రి [taNDri/taṃDri] 'father', the place of 'N' is taken by 'ం'; hence the immediately following 'D' becomes a primary consonant and the vowel 'i' closing the sequence is attached to 'డ' as if it were the initial letter of the cluster.

[3] ఙ [ṅ] is homorganic with k, g; ఞ [ñ] is homorganic with c, j; ణ [N] is homorganic with T, D; న [n] is homorganic with t, d; మ [m] is homorganic with p, b.

(b) Another exception to the rule of adding the secondary form of a vowel occurring at the end of a consonant group to the primary form of the first consonant in the sequence (see 3.3.) is the double consonant [pp] occurring with u and uu; e.g. ఉప్పు [uppu] 'salt', ఉప్పూకారం [uppuukaaram] 'salt and red pepper'. Here one would expect, according to the general rule, the sequences to be written with the secondary forms of ఉ and ఊ added to the primary consonant, but they are written ప్పు, ప్పూ.[4]

3.6. In the following chart, the primary consonants are written along the vertical column, and the secondary consonants along the horizontal top row. Note that ఙ [ṅ] and ఞ [ñ] are eliminated from the list as separate symbols and are subsumed under న [na]. Only those sequences of consonants that normally occur in Telugu are shown in the chart.

[4] The regular spellings also occur in cursive writing and in print; i.e. ప్పు [ppu], ప్పూ [ppuu].

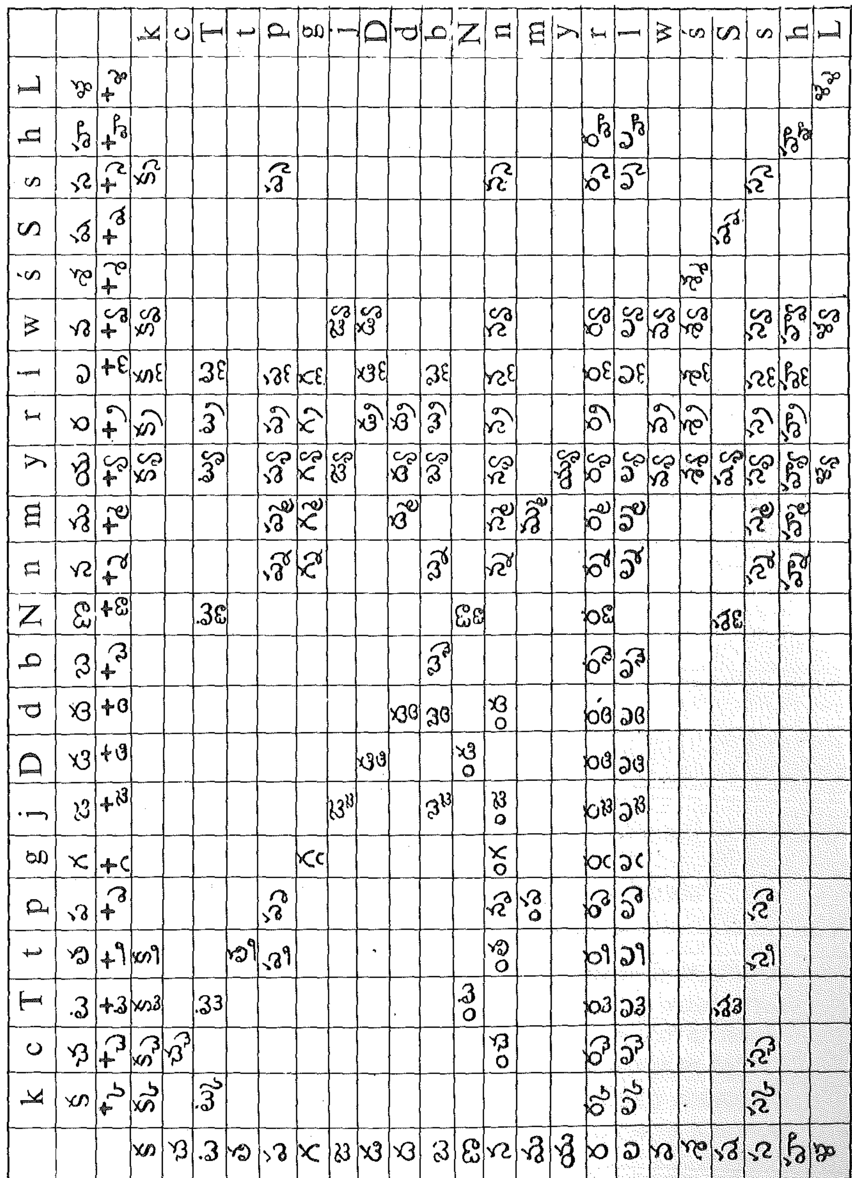


Chart 4: Combinations of Consonant and Consonant

CHAPTER 4

Aspirated Consonants and Spelling Problems

4.1. A limited number of words, mostly borrowings from Sanskrit and modern Indo-Aryan languages, occur with aspirated consonants in Telugu. An aspirated consonant is one pronounced with an extra puff of breath, which can be identified with the sound *h*; e.g., *k* unaspirated is pronounced as in English s*k*in; *kh* aspirated is pronounced like *k* in English *k*in. In English the difference between aspirated and unaspirated consonants is not a significant one, but in standard spoken Telugu this difference is significant in the sense that two words differing only in this feature have different meanings, e.g. పలం [*p*alam] 'a measure (1-1/5 ounce)': ఫలం [phalaṃ] 'fruit'.

There are ten aspirated consonants in Telugu, which may be divided into five sets of two each; each is listed in the traditional alphabet after the corresponding unaspirated consonant. The primary and secondary symbols of the aspirated consonants are listed below in such sets:

Primary symbols	*Secondary symbols*	*Examples*		
క–series. ఖ [kha]	+ ఖ	ఖరీదు	[khariidu]	'cost'
		సుఖం	[sukhaṃ]	'happiness'
ఘ [gha]	+ ఘ	ఘనత	[ghanata]	'eminence'
		సంఘం	[saṅghaṃ]	'society'
చ–series ఛ [cha]	+ ఛ	ఛార్జి	[chaarji]	'charge, fare'
		ఛాఛా	[chaachaa]	'fie!'
ఝ [jha]	+ ఝ	పజ్ఝెనిమిది	[pajjhenimidi]	'eighteen'
ట–series ఠ [Tha]	+ ఠ	ఠావు	[Thaawu]	'double paper'
		కంఠం	[kaNThaṃ]	'throat'
ఢ [Dha]	+ ఢ	ఢం	[Dhaṃ]	'bang!'
		గాఢం	[gaaDhaṃ]	'intense'

Primary symbols		*Secondary symbols*	*Examples*		
త – series	థ [tha]	+ ్థ	థేంక్సు	[thEEnksu]	'thanks'
			సంస్థ	[saṃstha]	'institution'
	ధ [dha]	+ ్ధ	ధర్మం	[dharmaṃ]	'charity, duty'
			గాంధి	[gaaṃdhi]	'Gandhi'
ప – series	ఫ [pha]	+ ్ఫ	ఫలానా	[phalaanaa]	'such and such'
	భ [bha]	+ ్భ	భారతం	[bhaarataṃ]	'Bharata epic'

kh and ph are pronounced like the word-initials *k* and *p* of English as in *k*in and *p*in. The rest of the aspirated consonants are pronounced like the corresponding unaspirated ones, plus h (see 1.12.).

The rules for combining the secondary symbols of vowels with these consonants are the same as for the rest of the consonants (see Chapter 2); e.g.

భ భా భి భీ భు భూ భె భే భై భొ భో భౌ

The most frequent among the aspirated consonants are ధ [dh] and భ [bh]; pronouncing these as ద [d] and బ [b] is an important feature distinguishing the substandard dialect from the standard. Some words borrowed from modern Indo-Aryan languages, though spelt with aspirates, may be pronounced unaspirated even in standard speech; e.g.

ఖర్చు	[kharcu]	or	కర్చు	[karcu]	'expense'	Hindi *kharc*
ఖరీదు	[khariidu]	or	కరీదు	[kariidu]	'price'	Hindi *khariid*

4.2. *Symbols without distinctive sounds*: Telugu orthography has a few other symbols, so far not dealt with, which are listed in the traditional alphabet. They are:

Vowels: ఋ [ṛ], ౠ [ṝ], ఌ [ḷ], ౡ [ḹ],
అఁ [ã], అం [aṃ], అః [aḥ]

Consonants: ఙ [ṅa], ఞ [ña], ఱ [ṟa]

Among the vowels, the first four are introduced on the model of

the Sanskrit alphabet to provide for a few words of Sanskrit origin. ṛ is a short vocalic r̄, and ṝ the corresponding long one; ḷ is a short vocalic l (somewhat like *l* in the English litt*l*e), and ḹ the corresponding long one. The secondary forms of these vowels in Telugu are + ృ + ౄ + ౢ + ౣ respectively; e.g.

Sanskrit	*Telugu*		
ṛtu	ఋతువు	[ṛtuwu]	'season'
wṛtti	వృత్తి	[wṛtti]	'occupation'
kḷpta	క్ౢప్తం	[kḷptaṃ]	'brief'

The sounds indicated by these letters are not distinctive in Telugu, because ఋ [ṛ] is pronounced రు [ru] or రి [ri] and ఌ [ḷ] is pronounced లు [lu] in modern Telugu; e.g.

Written		*Pronounced*		
ఋణం	[ṛNaṃ]	రుణం	[ruNaṃ]	'loan'
ఋతువు	[ṛtuwu]	రుతువు	[rutuwu]	'season'
కృష్ణ	[kṛSNa]	క్రిష్ణ	[kriSNa]	'Krishna'
క్ౢప్తం	[kḷptaṃ]	క్లుప్తం	[kluptaṃ]	'brief'

ౠ [ṝ] and ౡ [ḹ] are extremely rare in Modern as well as in Old Telugu.

అం [aṃ], anuswaara is listed among vowels in the traditional orthography. The అ [*a*] preceding the anuswaara ం is to indicate that the latter always occurs after a vowel. Since this symbol replaces consonants it is considered more logical to include it under consonants in this book (see 3.5.(a)).

The anuswaara ం occurs only in the following situations:

(1) in a consonant cluster before a homorganic consonant as described in 3.5.(a).

(2) in a consonant cluster before the letters య [y], ర [r], వ [w], శ [ś], స [s], హ [h]; e.g. సంయమి [saṃyami] 'ascetic', సంరక్షణ [saṃrakSaNa]; 'protection'; for the rest see 1.13.(e). Such sequences occur only in words borrowed from Sanskrit.

(3) at the end of a word, where it stands for మ [m];[1] e.g.

పుస్తకం	[pustakaṃ]	'book'
పాపం	[paapaṃ]	'sin'

అః [aḥa] corresponding to the Sanskrit wisarga occurs in a few words borrowed from Sanskrit; e.g. Sanskrit duḥkha Telugu దుఃఖం [duḥkhaṃ] 'misery, sorrow'. This form is generally pronounced as దుక్ఖం [dukkhaṃ].

Sanskrit	*Telugu*		
antaḥpura	అంతఃపురం	[antaḥpuraṃ]	'harem'
praataḥkaala	ప్రాతఃకాలం	[praataḥkaalaṃ]	'early morning'
tapaḥphala	తపఃఫలం	[tapaḥphalaṃ]	'fruit of penance'

These items occur only in pedantic and high-flown speech and writing, and in all cases the wisarga is pronounced like *h*.

Some traditional orthographies include also ఁ [˜], called 'arasunna' or 'ardhaanuswaara'. This symbol occurs only in literary Telugu, persisting in the writing of a few even today. It historically stands for nasalization of the preceding vowel, which has been lost everywhere in modern standard Telugu:

Classical		*Modern*		
వాఁడు	[wããDu]	వాడు	[waaDu]	'he'
ప్రాఁత	[prããta]	పాత	[paata]	'old'
చేయఁగలఁడు	[ceeyãgalãDu]	చేయగలడు	[ceeyagalaDu]	'he can do'

Among consonants, ఙ [ṅa] and ఞ [ña] are included in the క and చ series respectively in the traditional orthographies, following the Sanskrit model. There are at least two cases where these symbols may be taken to represent distinctive sounds, viz.,

[1] At the end of a word, the anuswaara alternates with ము [mu] in the following situations:

(a) In nouns ending in అం/ఆం/ఎం [am/aam/em,] e.g. పుస్తకం/పుస్తకము [pustakam/pustakamu] 'book', for other examples see Rule 5 in 6.11.
(b) In the first person plural pronouns మేం/మేము [meem/meemu] and మనం/మనము [manam/manamu] 'we' (see 8.3).
(c) In the first person plural pronominal suffixes (see 13.9 to 13.11) and
(d) in the first person plural suffixes in verbs (see 14.2 and 14.3).

Sanskrit			
waaṅmaya-	వాఙ్మయం	[waaṅmayaṃ]	'literature'
jñaana-	జ్ఞానం	[jñaanaṃ]	'knowledge'

The pronunciation of these forms varies to some extent even in standard speech, as వాంగ్మయం [waaṅgmayam], జ్న్యానం [jnyaanam] or గ్న్యానం [gnyaanam]. In any case, there does not seem to be much justification for including these in the orthography of modern Telugu, since they are indicative more of word history than of important distinctions in pronunciation.

Another symbol representing an archaic sound is ఱ [ṟ], which still persists in certain modern writings. Wherever it is written in modern Telugu, it is not pronounced differently from ర [r] (see 1.12.(6)), e.g. అఱ = అర 'shelf'.

For the reasons stated above, the symbols used in 4.2 have been eliminated from the alphabet in this book; nevertheless it is necessary for the student to learn them as part of the spelling system since they do occur in modern writings, though infrequently.

4.3. *Distinctive sounds without symbols*: Telugu orthography has not provided for two important distinctive sounds in Modern Standard Telugu, viz., *EE* and *f*.

EE is pronounced like the English vowel in *cat*, but is approximately twice as long in duration; e.g.

మేక [mEEka] 'goat', తాగాను [taagEEnu] 'I drank'.

When it occurs as the past tense suffix, EE is generally represented in writing by ా [aa] in its secondary form; e.g.

Written	*Pronounced*	
కొట్టాడు	koTTEEDu	'he beat'
వచ్చాడు	waccEEDu	'he came'.

But sometimes ఏ in its secondary form is used, e.g. కొట్టేడు, వచ్చేడు In most cases EE occurring in the first syllable of a word is represented by the symbol ఏ [ee] or its secondary form; e.g.

Written	*Pronounced*	
మేడ	mEEDa	'mansion'

When there is a need to represent [EE] as a separate sound, we shall transcribe it as ఏ̲.

Note: If ee occurs in any word in the first syllable followed by a or aa in the second syllable, it is to be pronounced *EE* instead of *ee*.

The sound *f*, which occurs mostly in English loanwords, is pronounced like the English *f* in *f*an, etc. It is represented in writing by *ph*; e.g.

	Written	*Pronounced*	
కాఫీ	kaaphii	kaafii	'coffee'
ఆఫీసు	aaphiisu	aafiisu	'office'

Some consonantal symbols which carry their regular phonetic values when occurring singly are pronounced differently in certain consonantal combinations; e.g.

sequences written as		*are pronounced as*	
త్య	tya, సాహిత్యం [saahityaṃ]	cya సాహిచ్యం [saahicyaṃ]	'literature'
ద్య	dya, పద్యం [padyaṃ]	jya, పజ్యం [pajyaṃ]	'poetry'
త్స	tsa, సంవత్సరం [saṃwatsaraṃ]	ccha, సంవచ్ఛరం [samwaccharaṃ]	'year'
ధ్య	dhya, మధ్య [madhya]	jjha, మజ్ఝ [majjha]	'middle'
ర్థ	rtha, అర్థం [arthaṃ]	rdha, అర్ధం [ardhaṃ]	'meaning'
క్ష	kSa, పక్షి [pakSi]	TSi, పట్షి [paTSi]	'bird'

In words borrowed from Sanskrit, c and j followed by a and aa are pronounced [c] and [j] instead of [ts] and [dz]. As far as the writing system goes this constitutes an exception to the rule setting forth the conditions of pronouncing [c] as *ts* before back vowels and as *c* before front vowels (see 1.12.(2)); e.g.

Sanskrit		*Telugu*	
aacaara-	ఆచారం	[aacaaraṃ]	'traditional practice'
pracaara-	ప్రచారం	[pracaaraṃ]	'publicity'
calana-	చలనం	[calanaṃ]	'moving'
janma-	జన్మం	[janmaṃ]	'birth'
jaaDya-	జాడ్యం	[jaaDyaṃ]	'sickness'

A few assimilated loanwords should also be included under this head; e.g.

జడ	[jaDa]	'pig-tail'	(from Sanskrit *jaṭa*-]
చాదస్తం	[caadastaṃ]	'foolishness, ignorance'	(from Sanskrit *chaandasataa*)
జలగ	[jalaga]	'leech'	(from Sanskrit *jaluuka*-)

This phenomenon also occurs in two native words, జాన [jaana] 'span' and చారు [caaru] 'tamarind soup'. In these and similar cases the vowels following c and j are more like E and EE than a and aa, and in the speech of some standard speakers E and EE may occur. So a form written ప్రచారం [pracaaraṃ] is frequently pronounced [pracEEram].

4.4. Other spelling problems involve the inconsistent use of archaic linguistic forms in a written style that is predominantly modern; but such forms are read as they are written even though they occur differently in standard spoken style; e.g.

	Written		*Spoken*	
వ్రాస్/వ్రాయ్	[wraas/wraay]	రాస్/రాయ్	[raas/raay]	'to write'
ప్రాత	[praata]	పాత	[paata]	'old'
క్రొత్త	[krotta]	కొత్త	[kotta]	'new'

CHAPTER 5

The Structure of Telugu Orthography: Problems of Reform

5.1. At first sight, it would appear that Telugu orthography is very illogical because a vowel following a consonant cluster is added to the first consonant instead of the last one, e.g. in స్త్రీ [strii] 'woman' the secondary form of the vowel [ii] is added here to స [s] and not to final consonant ర [r], although in pronunciation it comes after [r]. We are too much influenced by linear writing systems which proceed from right to left or from left to right, reflecting the articulatory continuum. Since Telugu has secondary forms of both vowels and consonants, it has devised a technique of utilizing vertical as well as horizontal space in the ordering of the graphs. A characteristic of the Telugu writing system is the rounded shape of its letters, each fitting into a circle without rough edges. The following principles underlying Telugu orthography explicate how this is done successfully by Telugu (and incidentally, also Kannada), producing a very artistic and elegant writing system but one which may be technologically less efficient than a purely linear script.

(1) A sentence consists of one or more graphic words separated by spaces.

(2) A graphic word consists of one or more graphic syllables ending in a vowel (short or long), optionally followed by ṃ, i.e. V(ṃ), CV(ṃ), CCV(ṃ) (C = Consonant; V = Vowel, long or short; ṃ = anuswaara).

(3) C and V have two forms each: Primary C, V; Secondary c, v.

(4) A primary consonant, i.e. C, begins a graphic syllable; a secondary consonant, i.e. c, occurs elsewhere (post-consonantally); a primary vowel, i.e. V, begins a graphic word; a secondary vowel occurs elsewhere. A primary V does not occur in the middle of a graphic word or in its final position, i.e., after a C or c.

(5) In reading the alphabet each C carries a secondary form of

the vowel *a* written over it, and the consonant is read as C + a.

(6) Each primary C has distinctive positions on three sides: top, bottom and right, labelled x, y, z here: $\overset{x}{\underset{y}{C}}z$. These positions are occupied by secondary vowels or consonants as follows:

(a) Secondary consonants always occur in positions y and z (bottom and right); secondary vowels occur in positions x and z (top and right). In other words, x is meant exclusively for secondary vowels, y is meant exclusively for secondary consonants, but z (right) can accommodate certain secondary consonants or vowels.

(b) If the graphic form is $\underset{y}{C}z$, the sequence is read C + y + z, never as C + z + y; e.g. ర్య [$\overset{a}{R}$y] = rtya; if the graphic form in Cyz, the sequence is read linearly, e.g. త్స్న [T$\overset{a}{s}$n] = tsna. (Capitals are used for primary letters and lowercase for secondary letters in the Romanized illustration.)

(c) Secondary consonants are never attached to the body of the primary consonant; secondary vowels are always (except as noted below) attached to the body of the primary consonant and are fused with it in cursive writing, e.g. స్వారాజ్యం [Sw^{aa}.R^{aa} J$\overset{a}{y}$ṃ] swaaraajyaṃ 'sovereignty'.

(d) The symbol distinguishing aspirated from unaspirated stops is [ͺ], attached below the consonant so as to appear an integral part of it. This distinguishes aspiration from secondary consonants, which are never joined to the body of a primary consonant; e.g.

చ [c]	ఛ [ch]
ద [d]	ధ [dh]
ప [p]	ఫ [ph]

For a list of secondary forms of vowels and consonants see Chapters 1-4. Exceptions to (c):

(i) The secondary form of ఐ [ai/ay] is uniformly ై with all consonants; of this digraph, ె is attached to the top of the primary consonant and ౖ occurs below it without being attached to it, e.g. కై [kai/kay]. This way of writing reflects the treatment of [ai/ay] as a vowel + consonant.

(ii) In the case of ప [p], స [s], and ష [S], the body of the consonant is extended upward to enable the secondary forms of aa, o, oo, au to join it; but the secondary forms of the remaining vowels do not join the primary form of the consonant; e.g. ప, పి, పీ, పు, పూ, పె, పే, పై; పా, పొ, పో, పౌ.

5.2. Note that Principle 6 is very crucial for the structure of Telugu orthography and pronunciation. Sanskrit vocalic ṛ, ḷ [ఋ, ఌ] have always been treated as consonants by Telugu speakers, hence their secondary forms ృ, ౄ occupy y z positions and are not attached to the body of the primary consonants. It is the position (x y z) as well as the degree of contiguity (fused vs. nonfused) that distinguishes consonants and vowels and also imposes a strict order in reading. The script is a 'syllabary' where the principles of C/V distinction and linearity are combined. Notice that ం (anuswaara) is part of the preceding syllable, although it is a cover symbol for nasal consonants. Consequently, it is listed in the traditional alphabet with the vowels. The consonant following anuswaara becomes the first member of the following syllable, e.g. చంద్ర [C^{a}ṃ D$^{a}_{r}$]. The orthography also reflects the way the letters are pronounced in slow speech, e.g. స్వాతంత్ర్యం 'independence' [S$^{aa}_{w}$ T^{a}ṃ T$^{a}_{r\,y}$ ṃ] = swaa.taṃ.tryaṃ.

5.3. The following three lines from Telugu illustrate the principles 1-6. In replicated transliteration primary vowels and consonants are represented by capitals and the secondary ones by lowercase. A subscript dot is used to distinguish retroflexes from dentals. Long vowels carry a macron above the letter. Graphic syllables are separated by spaces and graphic words by #.

Telugu	ఆ	మె	ని		మొ	ద	ట		రై	లు
Replicated Roman	Ā	M^{e}	N^{i}		M^{o}	D^{a}	Ṭ^{a}		R$^{a}_{i}$	L^{u}
Roman (linear)	aa	me	ni	#	mo	da	Ta	#	rai	lu

Telugu	స్టే	షన్		నీ	ళ్ల	పం	పు	ద	గ్గి
Replicated Roman	S$^{ē}_{ṭ}$	Ṣ^{a}N		N^{ī}	Ḷ$^{a}_{ḷ}$	P^{a}ṃ	P^{u}	D^{a}	G$^{i}_{g}$
Roman (linear)	sTee	San	#	nii	LLa	paṃ	pu	da	ggi

Telugu	ర		చూ	శా	డు		సూ	ర్యా	రా	వు
Replicated Roman	R^{a}		C$_{ū}$	Ś^{ā}	Ḍ^{u}		S$_{ū}$	R$^{ā}_{y}$	R^{ā}	W$_{u}$
Roman (linear)	ra	#	cuu	śaa	Du	#	suu	ryaa	raa	wu #

5.4. *Script Reform.* Several suggestions to reform the Telugu script have been made by individuals as well as by committees appointed by the State Government. None of these has gained any popularity. Retaining the basic structure and appearance of the script while reducing the number of symbols is the goal of most reformers. Some extreme suggestions seeking to recast the alphabet linearly like Roman have failed. According to these proposals, either a primary or a secondary form of a letter is taken as the invariant symbol and all other allographs are dropped. Consequently, what is now written స్వాతంత్ర్యం [swaa.taṃ.tryaṃ.] as three graphic syllables would be written:

(a) by using primary forms throughout—as

s w ā t a ṃ t r y a ṃ

స వ ఆ త అ ం త ర య అ ం

or (b) by using primary and secondary forms linearly:

s w ā t a ṃ t r y a ṃ

స వ ా త ✓ ం త (ర ✓ ం

Neither of these produces an elegant script, because both destroy the principle of the graphic syllable underlying all Indian scripts. Moreover, the proposal ignores the fact that the present shapes of primary and secondary forms have evolved to produce a compact graphic syllable. Pulling these apart and spreading them linearly would be like taking the organs of a living being and arranging them in a left to right order.

The only solution seems to lie in reducing the allographs to a minimum, retaining the primary and secondary distinctions of vowels and consonants and their positional contrasts. Some possible solutions in reforming the Telugu script are the following:

(1) Long vowels are distinguished from corresponding short vowels by two allographs: ా and ీ.

The present vowel signs are:

Short vowels అ [a], ఇ [i], ఉ [u], ఎ [e], ఒ [o]

Long vowels ఆ [aa], ఈ [ii], ఊ [uu], ఏ [ee], ఓ [oo]

That duration is preceived as an isolable feature is clear from the comparison of short and long u, e, o. Also, aa and ii can be made to look like their shorter counterparts with ా attached:

అ [a]	అా [aa]
ఇ [i]	ఇా [ii]

Alternatively a separate length-mark like ˀ, which bears resemblance to one of the allographs, may be used uniformly after all primary and secondary short vowels:

అ [a]	ఇ [i]	ఉ [u]	ఎ [e]	ఒ [o]
అˀ [aa],	ఇˀ [ii],	ఉˀ [uu],	ఎˀ [ee],	ఒˀ [oo]
క [ka],	కి [ki],	కు [ku],	కె [ke],	కొ [ko]
కˀ [kaa],	కిˀ [kii],	కుˀ [kuu],	కెˀ [kee],	కొˀ [koo]

This suggestion would also obviate the discrepant resemblance between the allographs e, o and ee, oo after మ [m] and య [y].

Present: మె [me], మే [mee], మొ [mo], మో [moo]

Proposed: మె మెˀ మొ మొˀ

(2) Aspirated consonants may be formed by adding a subscript diacritic [ˌ] to the unaspirated consonant:

Present		Proposed	
Unaspirated	Aspirated	Unaspirated	Aspirated
క [k]	ఖ [kh]	క [k]	కˌ [kh]
గ [g]	ఘ [gh]	గ [g]	గˌ [gh]
చ [c]	ఛ [ch]	No change	
జ [j]	ఝ [jh]	జ [j]	జˌ [jh]
ట [T]	ఠ [Th]	ట [T]	టˌ [Th]
డ [D]	ఢ [Dh]	No change	
త [t]	థ [th]	త [t]	తˌ [th]
ద [d]	ధ [dh]	No change	
ప [p]	ఫ [ph]	No change	
బ [b]	భ [bh]	బ [b]	భ [bh]

Except for ధ and భ, the aspirated consonants have a very low frequency of occurrence with secondary vowels.

(3) In printing, each consonant has a different type cast with each of the twelve vowels (short and long and two dipthongs). Excluding the aspirated consonants, there are now 12 primary vowels, $22 \times 12 = 264$ C + v sequences; to these are added the characters of consonant + consonant, i.e. $22 \times 22 = 484$, although only 140 of these actually occur in the language. On the whole, more than 416 (12 + 264 + 140) different characters are needed now for printing in Telugu. By designing a symbol to represent EE and a separate diacritic for vowel-length, and by eliminating diphthongs, the number of C + v characters can be reduced to $132 + 1 = 133$ types. The solution lies in making the secondary forms of vowels and consonants isolable. That will produce the following count:

Primary vowels (short) and diphthongs	7	Primary consonants	22
Secondary vowels and diphthongs	7	Secondary consonants	22
Symbol for EE	1	Aspiration	1
Vowel length	1	Anuswaara	1
	16		46

Theoretically it should be possible to handle Telugu script with 62 symbols, or 58 if diphthongs are eliminated, provided the technological aspect of designing primary and secondary forms to fit into each other is neatly resolved.

EXERCISES

The following exercises are keyed to Chapters 1 to 4. The digit before the decimal stands for the Chapter number, and the one following it is the serial number.

Exercise 1.1

(a) Add whatever is necessary to the hook below in each case to derive the letter indicated in transliteration.

ɔ [da]	ɔ [Sa]
ɔ [ca]	ɔ [Ta]
ɔ [ha]	ɔ [ka]
ɔ [ya]	ɔ [pa]

(b) Transliterate the following in Telugu.

ala	jaDa
uSa	tala
kala	mara
gaDa	pasa
gaDapa	gabagaba
taDawa	galagala
paDaka	jalajala
bayaTa	kasakasa
palaka	TapaTapa
ragaDa	dabadaba
sahanaṃ	nakanaka
kacaTatapa	maṃcaṃ
gajaDadaba	kaṃpa
Nanama	kaṃDa
yaralawa	baṃka
aaTa	haṃsa

(c) Transliterate the following:

అల	ఔర	మడమ	డమడమ
ఆట	వడ	గడప	గరగర
ఈల	వల	కడవ	హరహర
ఉడత	శవం	పలక	వదలక
ఊట	ఇనక	బలపం	నడవక
ఎర	కళ	కరణం	తలగడ

ఏట	వరస	చలవ	తళతళ
ఒర	మసక	నలగటం	ఇరకటం
ఓడ	జలగ	కదలటం	నయం
వశం	నడత	చరచర	పలచన

Exercise 1.2

Read the words given in 1.1. (b) and (c) with the aid of a native speaker.

Exercise 2.1

(a) Write the secondary forms of అ [a] and ఆ [aa] in Telugu with the following consonants: s, n, m, t, L, j, r, N, w.

(b) Transliterate the following in Roman and read them out:

కారం	వాటా	నాటకం
సారా	పాలన	సమానం
మాట	కషాయం	ఆయాసం
ఆట	పలక	గారాబం
పాప	గడప	ఆలాపన
కల	తడక	సవరణ
ఉష	నలక	సహవాసం
అర	మసక	అసహాయత
అణా	అటక	అనాచారం
రాక	వలస	తరవాత
మామ	పరక	కారణం
తాత	జలగ	డాబా
కాలం	రగడ	శాసనం
గానం	శనగ	ఆదాయం
కలాపం	యాగం	బాజా

(c) Transliterate the following words in Telugu and read them out:

saana	waaTaa	paayasaṃ
caalaa	baajaa	aayaasaṃ
dagaa	gajaṃ	varahaa
kaaDa	daaNaa	śaasanaṃ
gaalaṃ	maasaṃ	daapala
gaayaṃ	bayaTa	naaraayaNa
maala	kaahaLa	kaaraagaaraṃ

jaaDa	naaśanaṃ	raagamaala
haaraṃ	paawalaa	talagaDa
naamaṃ	cawaka	palahaaraṃ
baawa	dawanaṃ	raamaayaNaṃ
maaya	kaagaDaa	paaraayaNaṃ
daaraṃ	taDaakaa	mahaaraaja
naawa	talaataṃ	raacatanaṃ
waaraṃ	salahaa	waanaakaalaṃ

Exercise 2.2

(a) Write the secondary forms of ఇ [i] and ఈ [ii] in combination with the following consonants: త ల గ ప మ య శ హ

(b) Transliterate the following in Roman and read out the words:

సీత	పది	జరీ	గాడి
కాళి	తీపి	లారీ	మిడత
జీడి	ఈగ	శీలం	దిగటం
గది	మీద	రాసి	టీకాలు
జిల	గీత	మీసం	విషయం
బిగి	చీర	గడి	చిలిపి

(c) Transliterate the following in Telugu and read out the words:

adi	wiisaṃ	gaali	tiirika	nilawa
idi	iita	mari	kaayitaṃ	tilakaṃ
gili	biiDii	diviTii	aDavi	baaDiga
gati	ciila	ciikaTi	mahima	ciwara
nadi	naaDi	kiraNaṃ	miigaDa	gaaDida
maDi	maNi	gilaka	Sikaaru	tiragali
siisaa	baDi	gaNitaṃ	maniSi	jiilakara
riiti	biigaṃ	miSanu	ciimiDi	kilakila
liila	raayi	nimiSaṃ	maalimi	wipariitaṃ

Exercise 2.3.

(a) Transliterate the following in Roman and read out the words.

ముడి	నుడి	ఊగు	గురువు
పూత	నూరు	లూటీ	పూడిక

బూవి	కాలు	కూడిక	బూడిద
నూక	ఆవు	కులాసా	జూదం
బావు	దూకు	కనుమ	రూపాయి
తూగు	మూగ	పులక	రాహువు
చూపు	నీవు	కూతురు	నుడికారం
దూది	సూది	మణుగు	జులపాలు
గుడి	గూడు	చూపరి	చురుకుతనం
మూట	కూలి	సులువు	చులకన

(b) Transliterate the following in Telugu and read out the words:

maaDu	muuga	buDipa
śuulam	ruupaṃ	atuku
ruci	muduru	golusu
miiru	ఒDugu	kuruupi
puuTa	uluku	paruwu
puuja	samuuhaṃ	peLusu
buura	cirugu	muDawaTaṃ
kaalu	śiśuwu	raayacuuru
wiilu	suutakaṃ	wiDudala
nuulu	guṃTuuru	puruSuDu

Exercise 2.4

(a) Write the secondary forms of ఎ [e], ఏ [ee], and ఐ [ai] with the following consonants: న స ప మ చ జ ట డ ర ల వ.

(b) Transliterate the following in Roman and read the words:

మేలు	బేసి	గారె	బైట	వైనం	బేజారు
నేను	తెలు	సైకం	పేరు	పైరు	పేలుడు
పాలెం	కైపు	మైనం	శేరు	జైలు	మెదడు
తీగె	మంచె	చేదు	కేసు	చైనా	దేవుడు
టేపు	సారె	టైపు	దైవం	తేలు	గెలుపు
సైజు	రైలు	వేళ	తేమ	తైపారు	బెదురు
ఏటు	సేన	పేను	మైలు	గాడిదె	టేబులు

(c) Transliterate the following in Telugu and read out the words:

meeku	maila	baareDu
leeTu	reeTu	wiśeeSaṃ

pairu	railu	kaaleejii
paipu	beelu	weesawi
gaade	jelaga	saikilu
meelu	peelaalu	maisuuru
meemu	maaneDu	kailaasaṃ
waipu	maidaanaṃ	gariTeDu
reeku	weeDuka	weluturu
aidu	weelaaDu	haidaraabaadu
cainaa	selawa	melakuwa
jailu	telupu	teliwi

Exercise 2.5

(a) Combine the secondary forms of ఒ, ఓ and ఔ with the following consonants: ల శ య ప న ట క గ

(b) Transliterate the following in Roman and read the words:

కౌలు	పోటు	దొర	తొలకరి
పొలం	పౌను	తోపు	దొరసాని
షోకు	లోతు	సోష	గౌరవం
రోజు	బోటు	మొగుడు	కౌరవులు
మోసం	చౌక	బోలెడు	యౌవనం
కోటి	తోట	సోదరులు	నౌక
గోవు	కోతి	తౌడు	లోకం
సోపు	తోక	సోగ	లౌకికుడు

(c) Transliterate the following in Telugu:

Taunu	booTu	joola	molaka
kooTu	sooDaa	joole	corawa
Toopii	jooDu	maunaṃ	pauDaru
gaunu	pooru	goDawa	kaupiinaṃ
toolu	mohaṃ	naukaru	gaurawaṃ
koopaṃ	hooru	kolata	tolakari

Exercise 3.1

(a) Transliterate the following in Roman and read out.

మొక్క	పుచ్చ	గొట్టం
పెత్తనం	పువ్వు	నిప్పెట్టె
తప్పు	బస్సు	కొయ్యబొమ్మ
గుజ్జు	గుళ్ళు	తెల్లగుడ్డ
మగ్గం	తిక్కన	ఎర్రగుడ్డ
బొగ్గు	ఎర్రన	నక్కజిత్తు
అడ్డం	నన్నయ	ముక్కోపి
అద్దం	జక్కన	కుక్కపిల్ల
రుబ్బు	అమ్మాయి	పచ్చజొన్న
దణ్ణం	అబ్బాయి	దుక్కిటెద్దు
మొన్న	అగ్గిపెట్టె	చెట్టుకొమ్మ
బొమ్మ	పట్టుబట్ట	బొడ్డుమల్లె
గొయ్యి	రచ్చబండ	ఎర్రగన్నేరు
గుర్రం	పుట్టిల్లు	గుడ్డికుక్క
బెల్లం	పెద్దత్త	మద్దిచెట్టు

(b) Transliterate the following in Roman and identify the phonetic value of anuswaara [ం] in each case.

లయ	గంప	సంపెంగ
బంక	తొండం	మందారం
సంగతి	గంట	హంస
సంచి	ముంజె	అంశం
కంచం	మొండెం	సాయంకాలం
సంజు	సంతోషం	సంకోచం
బొందె	చెంబు	మాంధాత
వంకాయ	మంచు	సంపాదన
కంపు	కొంచెం	పంటపొలం
గొంగళి	పంచ	చెండు
తంబురా	సందు	గుండు
సంశయం	కంబళి	సంతానం

(c) Transliterate and read out the following:

స్వాతంత్ర్యం	ప్రత్యేకత	కాలక్షేపం
సంస్కారం	కార్యక్రమం	వ్యాసం

సన్యాసం	అస్తమానం	శర్మ
వాయవ్యం	కత్తి	జుల్మానా
ఈశాన్యం	స్వస్తి	బ్రహ్మ
సర్వనామం	స్వార్జితం	నాట్యశాస్త్రం
సంగ్రామం	శతాబ్ది	వాగ్యంత్రం
వాక్చాతుర్యం	మార్దవం	జ్వరం
మచిలీపట్నం	స్వప్నం	విద్యుత్తు
పద్మావతి	సంపూర్ణం	మూల్యం
సుబ్రహ్మణ్యం	విష్ణువు	నశ్యం
ప్రయోగం	జాహ్నవి	పుష్యమి
వేణీసంహారం	గ్రామం	సస్యం
సహస్రం	ఆశ్రయం	బాహ్యం
విశ్వామిత్రుడు	క్లబ్బు	చట్రాయి
ఆహ్వానం	ఆహ్వానం	విశ్రాంతి
అప్సరస	ఆళ్వారు	ముద్రారాక్షసం
కర్కోటకుడు	పర్సు	ఇడ్లీ
అష్టమి	స్నానం	మన్వంతరం
కర్త	చెట్లు	దుశ్శాసనుడు
కర్మ	ఉప్మా	గర్హణీయం
క్రియ	సన్మానం	ఉల్క

Exercise 3.2

Transliterate the following in Telugu:

I

annaṃ
waakyaṃ
swapnaṃ
pakSi
Digrii
śarma
kriSNa
citraṃ

peṃDLi
muSTi
kaSTaṃ

II

saṃkoocaṃ
samaanaṃ
prayaaNaṃ

arhata
suwarnaṃ
asahyaṃ
maryaada
niśśabdaṃ
anyaayaṃ
praakTiisu
aaspatri
bajaaru

maarkaTTu
śiSyuDu
śinimaa
aarDaru
yoogyata
wiśraaṃti
guṃTuuru
nelluuru
oṃgoolu
karnuulu
cittuuru
nooTiisu
dastuuri
kaaleeji
sTuuDeṃTu
brahmaaṃDaṃ
darbaaru
prastutaṃ
raajyaaṃgaṃ
saṃgraamaṃ
wyaapaaraṃ
moostaru
saukaryaṃ
praśaṃsa
kalyaaNaṃ

wyaasaṃgaṃ
waalteeru

III

wyaakaraNaṃ
prahlaaduDu
raamaayaNaṃ
kaaryakramaṃ
kalekTaru
aggi peTTe
aaṃgladeeśaṃ
raajamaṃDri
goodaawari
wyawasaayaṃ
paaṃDawulu
niDubroolu
tarkaśaastraṃ
digwijayaṃ
caitramaasaṃ
kaaLahasti

IV

telugu deeśaṃ

mahaabhaarataṃ
railwee sTeeSanu
haidaraabaadu
anaṃtapuraṃ
auraṃgaabaadu
aadilaabaadu
nijaamaabaadu
rikamaṃDeeSan
puurwamiimaaṃsa
bhawiSyatkaalaṃ
saṃwatsaraadi

V

triveeNiisaṃgamaṃ
uttaramiimaaṃsa
wartamaanakaalaṃ
kalaapuurNoodayaṃ

Exercise 4.1

(a) Transliterate the following in Roman and read out the words.

సభ	వృష్టి	ధూర్తుడు
ధనం	బాధ	కర్తృత్వం
ఘనం	కంఠం	గాంధారి
భాష	షష్ఠ	అదృష్టం
సౌఖ్యం	క్రోధం	స్ఫటికం
ధర్మం	స్ఫూర్తి	భారతం
శంఖం	సంధ్య	ఖర్జూరం
సంఘం	సంభవం	ప్రస్ఫుటం

దార్ఢ్యం	సంధానం	భౌతికం
మేఘం	కఠోరం	ఖరీదు
అర్ధం	బంధువులు	అపభ్రంశం
గూఢం	సంభాషణ	ఆధ్యాత్మికం
గాంధీ	ప్రచ్ఛన్నం	విజృంభణ
స్వచ్ఛం	భ్రష్టుడు	దుర్యోధనుడు
స్వార్థం	లాఘవం	ధృతరాష్ట్రుడు
ఘోష	మధ్యాహ్నం	అశ్వత్థామ
ఛీఛీ	ఛందస్సు	మాతృభూమి
వ్యాఘ్రం	సంతృప్తి	గ్రంథకర్త
మూర్ఛ	ఫలితం	కుంభకర్ణుడు
స్థితి	వైభవం	ప్రారంభం

(b) Transliterate the following in Roman and indicate the phonetic value of the long vowel in each case.

తేట	మేడి	తేడా	కొట్టాను
ఏట	మేత	తేలు	చెప్పాను
వేలం	మేక	పేలటం	వెళ్ళాను
మేకు	వేషం	నేరం	కోసాను
పేట	మేడ	ఇచ్చాను	రాసాను

(c) Transliterate the following in Telugu and read out the words.

ulfaa	farmaanaa	teccEEnu
mEELaṃ	waṃDEEnu	tiisEEnu
pEEḌa	taaṬEEku	dhuurtuDu
jhaansii	chaṃdassu	phalitaṃ
SaSThi	swasthaanaṃ	kuSThawyaadhi
saṃstha	deewata	sambhaawana
bhaawaṃ	tannEEnu	kaafiihooTalu
garbhaṃ	aafiisu	mahaabhaaratạṃ

PART II

GRAMMAR

CHAPTER 6

Nouns: Classes, Number and Gender

6.1. Telugu nouns can be divided into three classes:

(1) Proper and common nouns;
(2) Pronouns;
(3) Special types of nouns (numerals, adverbial nouns, verbal nouns, pronominalized adjectives and nouns, etc.).

6.2. All nouns except some special types have number and gender (see 6.8 and 10.2).

6.3. Study the following *model sentences:*

1. ఇది గోడ.	[idi gooDa.]	'This is a wall.'
ఇవి గోడలు.	[iwi gooDalu.]	'These are walls.'
2. అది కిటికీ.	[adi kiTikii.]	'That is a window.'
అవి కిటికీలు.	[awi kiTikiilu.]	'Those are windows.'
3. ఇది గది.	[idi gadi.]	'This is a room.'
ఇవి గదులు.	[iwi gadulu.]	'These are rooms.'
4. అది ఇల్లు.	[adi illu.]	'That is a house.'
అవి ఇళ్ళు.	[awi iLLu.]	'Those are houses.'
5. ఇది పుస్తకం.	[idi pustakam.]	'This is a book.'
ఇవి పుస్తకాలు.	[iwi pustakaalu.]	'These are books.'
6. అది బండి.	[adi baNDi.]	'That is a cart.'
అవి బండ్లు.	[awi baNDLu.]	'Those are carts.'
7. ఇది వేలు.	[idi weelu.]	'This is a finger.'
అవి వేళ్ళు.	[awi weeLLu.]	'Those are fingers.'
8. ఇది చేయి/చెయ్యి.	[idi ceeyi/ceyyi.]	'This is a hand.'
అవి చేతులు.	[awi ceetulu.]	'Those are hands.'
9. ఇది ఊరు.	[idi uuru.]	'This is a village.'
ఇవి ఊళ్ళు.	[iwi uuLLu.]	'These are villages.'
10. అది పులి.	[adi puli.]	'That is a tiger.'
అవి పులులు.	[awi pululu.]	'Those are tigers.'

6.4. Each Telugu sentence in 6.3 consists of *two nouns*. The first is a pronoun (subject of the sentence), and the second a common noun (predicate) which tells us something about the subject. Note that in this type of sentence the verb 'to be' is not expressed.

6.5. Telugu has two numbers, *singular* and *plural*. The sentences in 6.3 are grouped in pairs. The first sentence of each pair contains a pronoun and a common noun in the singular, and the second a pronoun and a common noun in the plural.

6.6. The pronouns introduced in 6.3 are:

ఇది	[idi] 'this (thing)'	ఇవి	[iwi] 'these (things)'
అది	[adi] 'that (thing)'	అవి	[awi] 'those (things)'

6.7. Note: There is no definite or indefinite article in Telugu, corresponding to 'the' or 'a' in English.

6.8. Common nouns can be divided into count and non-count nouns. Count nouns (names of things which are countable) are distinguished for singular and plural. Non-count nouns (mass nouns, names of indivisible objects and names of abstract ideas) are generally either singular or plural but not both.

Mass nouns in singular

Foodstuffs: ఉప్పు [uppu] 'salt' నూనె [nuune] 'oil'
Metals: ఇనుము [inumu] 'iron' వెండి [weNDi] 'silver'

Mass nouns in plural

Cereals and grain:
వడ్లు [waDLu] 'paddy' పెసలు [pesalu] 'green gram'
కందులు [kandulu] 'red gram'

Indivisible objects

సముద్రం [samudram] 'the sea' ఆకాశం [aakaaśam] 'the sky'

Abstract nouns

తెలుపు [telupu] 'whiteness' తెలివి [teliwi] 'intelligence'
బలం [balam] 'strength' సంతోషం [santooSam] 'happiness'
నిద్ర [nidra] 'sleep'

Some mass nouns which are singular in English are plural in Telugu.

They are నీళ్ళు [niiLLu] 'water', పాలు [paalu] 'milk' and names of cereals, e.g. వడ్లు [waDLu] 'paddy' and కందులు [kandulu] 'red gram'. The singular forms of names of cereals occur in compounds: వరిచేను [wari ceenu] 'a paddy field', పెసరపప్పు [pesara pappu] 'green gram dhall', కందిపప్పు [kandi pappu] 'red gram dhall'.

Two nouns, బియ్యం [biyyam] 'uncooked rice' and జనం [janam] 'people', although singular in form require plural agreement in the verb (see 14.7, Sentences 10 and 11).

Plural Formation

6.9. We observe from 6.3. that common nouns form the plural in a number of ways, but that the last syllable is always లు [lu] or ళు [Lu]. This syllable లు/ళు [lu/Lu] is called the *plural suffix*. The plural forms of pronouns have to be memorized. They are given in 7.3. Every Telugu noun has a *basic stem* that is identical with the *nominative singular*. The regular way of forming the *nominative plural* of a common noun is to add the plural suffix లు [lu] to the basic stem; e.g.

Basic stem			*Nominative plural*		
ఆవు	[aawu]	'cow'	ఆవులు	[aawulu]	'cows'
అన్న	[anna]	'elder brother'	అన్నలు	[annalu]	'elder brothers'
కుర్చీ	[kurcii]	'chair'	కుర్చీలు	[kurciilu]	'chairs'
పెట్టె	[peTTe]	'box'	పెట్టెలు	[peTTelu]	'boxes'

6.10. A number of sandhi changes may occur, as a result of which లు [lu] becomes ళు [Lu] in some cases. Rules for these changes are given in 6.11, together with typical examples. Variant forms of the plural are cited, if they are in common use. A list of nouns that do not form their plural according to these rules is given in 6.12. A further set of ordered rules for plural formation is provided in the descriptive analysis in 6.18 to 6.22.

6.11. *Rules of Sandhi for plural formation:*

Rule 1: Stem final ఇ/ఉ [i/u][1] preceded by ట్, ంట్, ండ్ [T, NT or ND] is lost before the plural suffix ళు [-Lu]. Examples:

[1] Stem final ఇ/ఉ [i/u] means ఇ [i] or ఉ [u] occurring at the end of the basic stem.

Basic stem			*Nominative plural*
కోటి [kooTi]	'a crore (ten million)'		కోట్లు [kooTLu][2]
చోటు [cooTu]	'place'		చోట్లు [cooTLu]
పొరబాటు [porabaaTu]	'mistake'		పొరబాట్లు [porabaaTLu]
తొంటి [toNTi]	'hip'		తొంట్లు [toNTLu]
బంటు [baNTu]	'soldier'		బంట్లు [baNTLu]
బండి [baNDi]	'cart'		బండ్లు/బళ్ళు [baNDLu, baLLu][3]
పండు [paNDu]	'fruit'		పండ్లు/పళ్ళు [paNDLu, paLLu]
గుండు [guNDu]	'bullet'		గుండ్లు/గుళ్ళు [guNDLu, guLLu]

Rule 2: In all stems ending in డి, డు, లు [Di, Du, lu] and రు [ru] and in stems of more than two syllables ending in లి [li] and రి [ri], the final syllable becomes ళ్ [L] before ళు [Lu].

బడి [baDi]	'school'	బళ్ళు [baLLu]
గుడి [guDi]	'temple'	గుళ్ళు [guLLu]
నాడు [naaDu]	'day'	నాళ్ళు [naaLLu]
పెరడు [peraDu]	'backyard'	పెరళ్ళు [peraLLu]
మనమడు [manamaDu]	'grandson'	మనమళ్ళు/మనమలు [manamaLLu/manamalu]
తమ్ముడు [tammuDu]	'younger brother'	తమ్ముళ్ళు [tammuLLu][4]
కాలు [kaalu]	'leg'	కాళ్ళు [kaaLLu]
కుందేలు [kundeelu]	'hare'	కుందేళ్ళు [kundeeLLu]
మైలు [mail(u)]	'mile'	మైళ్ళు [maiLLu][5]
పెన్సిలు [pensil(u)]	'pencil'	పెన్సిళ్ళు [pensiLLu]
పంతులు [pantulu]	'schoolmaster'	పంతుళ్ళు [pantuLLu]
ఊరు [uuru]	'village'	ఊళ్ళు [uuLLu]
పేరు [peeru]	'name'	పేళ్ళు/పేర్లు [peeLLu or peerlu]
వాకిలి [waakili]	'doorway'	వాకిళ్ళు [waakiLLu]
మంగలి [mangali]	'barber'	మంగళ్ళు [mangaLLu]
పందిరి [pandiri]	'canopy'	పందిళ్ళు [pandiLLu]

[2] The secondary form ల [l] is generally used in Telugu writing following a retroflex consonant, although it is pronounced as ళ [L]. In all such cases the transcription into Roman retains the phonetic spelling.

[3] Whenever ండ్లు [NDLu] occurs in the plural of a common noun or pronoun, it alternates freely with ళ్ళు [LLu]. Forms ending in ండ్లు [NDLu] are common in Telangana and Rayalsima regions and in Guntur and Nellore districts, while forms in ళ్ళు [LLu] are used in the other coastal districts.

[4] But the collective noun meaning 'brothers' is అన్నదమ్ములు [annadammulu].

[5] Loanwords from other languages generally form the plural in the same way as do pure Telugu words.

Exception 1: Masculine nouns of Sanskrit origin ending in డు [Du] replace డు [Du] by లు [lu] to form the plural; e.g.

స్నేహితుడు [sneehituDu] 'friend' స్నేహితులు [sneehitulu]

A large number of nouns belong to this class.

Exception 2: Loanwords from foreign languages ending in ర్ (ు) [r (u)] form the plural by adding లు [lu] to the basic stem; e.g.

నౌకరు [nawkar(u)]	'servant'	నౌకర్లు [nawkarlu]
మోటారు [mooTaar(u)]	'motor car'	మోటార్లు [mooTaarlu]
బాకీదారు [baakiidaar(u)]	'creditor'	బాకీదార్లు [baakiidaarlu]

Rule 3: Stem final ట్టి/ట్టు, డ్డి/డ్డు [TTi/TTu, DDi/DDu] becomes ట్, డ్ [T, D] before లు [Lu]:

పుట్టి [puTTi]	'a measure of grain'	పుట్లు [puTLu]
చెట్టు [ceTTu]	'tree'	చెట్లు [ceTLu]
రెడ్డి [reDDi]	'a Reddi'	రెడ్లు [reDLu]
గుడ్డు [guDDu]	'egg'	గుడ్లు [guDLu]
రోడ్డు [rooDDu]	'road'	రోడ్లు [rooDLu]

Rule 4: Stem final ల్లు, న్ను [llu, nnu] following a short vowel becomes ండ్ [ND] or ళ్ [L] before లు [Lu]:

ఇల్లు [illu]	'house'	ఇండ్లు/ఇళ్ళు [iNDLu/iLLu]
ముల్లు [mullu]	'thorn'	ముండ్లు/ముళ్ళు [muNDLu/muLLu]
విల్లు [willu]	'vow'	విండ్లు/విళ్ళు [wiNDLu/wiLLu]
కన్ను [kannu]	'eye'	కండ్లు/కళ్ళు [kaNDLu/kaLLu]
పన్ను [pannu]	'tooth'	పండ్లు/పళ్ళు [paNDLu/paLLu]
చన్ను [cannu]	'breast'	చండ్లు/చళ్ళు [caNDLu/caLLu]

Exception: The following stems in *nnu* form the plural by adding *lu* to the basic stem :

పన్ను [pannu]	'tax'	పన్నులు [pannulu]
వెన్ను [wennu]	'back'; 'ear of corn'	వెన్నులు [wennulu]
పొన్ను [ponnu]	'iron ring'	పొన్నులు [ponnulu]
జున్ను [junnu]	'kind of cheese'	జున్నులు [junnulu]
టన్ను [Tannu]	'a tonne'	టన్నులు [Tannulu]
తన్ను [tannu]	'beating'	తన్నులు [tannulu]

Rule 5: Stem final అం/ఆం [am/aam] is replaced by ఆ [aa] and stem final ఎం [em] is replaced by ఏ [EÉ] before the plural suffix లు [lu].

పుస్తకం	[pustakam]	'book'	పుస్తకాలు	[pustakaalu]
గుర్రం	[gurram]	'horse'	గుర్రాలు	[gurraalu]
కష్టం	[kaSTam]	'difficulty'	కష్టాలు	[kaSTaalu]
పెండ్లాం, పెళ్ళాం	[peNDLaam, peLLaam]	'wife'	పెండ్లాలు, పెళ్ళాలు	[peNDLaalu, peLLaalu]
పందెం	[pandem]	'bet', 'race'	పందేలు	[pandEElu]
పళ్ళెం	[paLLem]	'plate'	పళ్ళేలు	[paLLEElu]

Nouns ending in *am* form the largest class of nouns in Telugu.

Rule 6: Stems ending in అయి [aayi] form the plural in the regular way by adding లు [lu]; these have more than two syllables.

అబ్బాయి	[abbaay(i)]	'son', 'boy'	అబ్బాయిలు	[abbay(i) lu]
అమ్మాయి	[ammaay(i)]	'daughter', 'girl'	అమ్మాయిలు	[ammaay(i)lu]
రూపాయి	[ruupaay(i)]	'rupee'	రూపాయిలు	[ruupaay(i)lu]

Rule 7: Stem final యి/య్యి [yi/yyi] is replaced by తు [tu] before లు [lu]; the vowel preceding తు [tu] is always long.

చెయ్యి/చేయి	[ceyyi/ceeyi]	'hand'	చేతులు	[ceetulu]
గొయ్యి/గోయి	[goyyi/gooyi]	'pit'	గోతులు	[gootulu]
నుయ్యి/నూయి	[nuyyi/nuuyi]	'well'	నూతులు	[nuutulu]

These three nouns make up this class.

Rule 8: In cases not coming under Rules 1, 2, 3, 6 or 7, when the stem ends in ఇ [i] then,

(a) if the stem consists of only two syllables, or if it consists of more than two syllables and the vowel in the middle syllable(s) is other than ఇ [i], final ఇ [i] changes to ఉ [u] before లు [lu]; e.g.

బావి	[baawi]	'well'	బావులు	[baawulu]
సంచి	[sanci]	'sack', 'bag'	సంచులు	[sanculu]
పిల్లి	[pilli]	'cat'	పిల్లులు	[pillulu]
పులి	[puli]	'tiger'	పులులు	[pululu]
రాత్రి	[raatri]	'night'	రాత్రులు, రాత్రిళ్ళు	[raatrulu or raatriLLu] (see 6.12)
సంగతి	[sangati]	'circumstance'	సంగతులు	[sangatulu]

(b) if the stem consists of more than two syllables and the vowel in the middle syllable(s) is ఇ [i], all the non-initial *i*'s change to *u*'s; e.g.

మనిషి	[maniSi]	'person'	మనుషులు	[manuSulu]
కొలిమి	[kolimi]	'forge'	కొలుములు	[kolumulu]
ములికి	[muliki]	'point'	ములుకులు	[mulukulu]
ఎనిమిది	[enimidi]	'eight'	ఎనుముదులు	[enumudulu]

But the usage is not uniform for the last item; some speakers say ఎనిమిదులు [enimidulu]. Moreover, in nouns of Sanskrit origin ఇ [i] in the middle syllable(s) generally does not change; e.g.,

అతిథి	[atithi]	'guest'	అతిథులు	[atithulu]
పరిధి	[paridhi]	'limit'	పరిధులు	[paridhulu]
సమితి	[samiti]	'association'	సమితులు, సముతులు	[samitulu *or* samutulu]
ప్రతినిధి	[pratinidhi]	'representative'	ప్రతినిధులు	[pratinidhulu]

6.12. The following nouns have plurals which do not conform to these rules:

రాయి	[raayi]	'stone'	రాళ్ళు	[raaLLu]
పొయ్యి	[poyyi]	'hearth'	పొయ్యిలు/పొయిలు	[poyyilu/poyilu]
పెండ్లి/ పెళ్ళి	[peNDLi peLLi]	'marriage'	పెండ్లిండ్లు/ పెళ్ళిళ్ళు	[peNDLiNDLu/ peLLiLLu]
వరి	[wari]	'paddy'	వడ్లు	[waDLu]
-గారు	[-gaaru]	(honorific suffix)	-గార్లు	[-gaarlu]
-సారి	[-saari]	'time'	-సార్లు	[-saarlu]
కుమారుడు	[kumaaruDu]	'son'	కుమారులు/ కుమాళ్ళు	[kumaarulu/ kumaaLLu]
ఎద్దు	[eddu]	'bullock'	ఎద్దులు/ఎడ్లు	[eddulu/eDLu]
వెయ్యి	[weyyi]	'thousand'	వేలు	[weelu]
చేను	[ceenu]	'field with a crop'	చేలు	[ceelu]
పేను	[peenu]	'louse'	పేలు	[peelu]
కాడి	[kaaDi]	'yoke'	కాండ్లు/కాళ్ళు	[kaaNDLu/ kaaLLu]
ఏడు	[eeDu]	'year'	ఏండ్లు/ఏళ్ళు	[eeNDLu/eeLLu]
జీతగాడు	[jiitagaaDu]	'servant'	జీతగాండ్లు/ జీతగాళ్ళు	[jiitagaaNDLu/[6] jiitagaaLLu]
అల్లుడు	[alluDu]	'son-in-law'	అల్లుండ్లు/అల్లుళ్ళు	[alluNDLu/ alluLLu]
మనమరాలు	[manamaraalu]	'granddaughter'	మనమరాండ్లు/ మనమరాళ్ళు	[manamaraaNDLu/[6] [manamaraaLLu]

[6] All derivatives ending in గాడు [-gaaDu] and రాలు [-raalu] have plurals గాండ్లు/గాళ్ళు [-gaNDLu/-gaaLLu] and రాండ్లు/రాళ్ళు [-raaNDLu/-raaLLu].

చెల్లెలు	[cellelu]	'younger sister'	చెల్లెండ్లు/ చెల్లెళ్ళు	[celleNDLu/ celleLLu]
కూతురు	[kuuturu]	'daughter'	కూతుండ్లు/ కూతుళ్ళు	[kuutuNDLu/ kuutuLLu]
కొడవలి	[koDawali]	'sickle'	కొడవండ్లు/ కొడవళ్ళు	[koDawaNDLu/ koDawaLLu]
రాత్రి	[raatri]	'night'	రాత్రిళ్ళు	[raatriLLu]

6.13. *Plural of proper nouns.* Examples:

1.	ఇద్దరు ప్రకాశాలు [iddaru prakaaśaalu]	'Two Prakasams (i.e. Two persons called Prakasam)'
2.	ముగ్గురు రామమూర్తులు [mugguru raamamuurtulu]	'Three Ramamurtis'
3.	సీతారాములు [siitaa raamulu]	'Sita and Rama'
4.	సుబ్బారావు సుందరాలు [subbaaraawu sundaraalu]	'Subba Rao and Sundaram'
5.	బ్రిటన్ అమెరికాలు [briTan amerikaalu]	'Britain and America'

Proper nouns are not often used in the plural, but when they are their plural is formed in just the same way as in the case of common nouns.

6.14. When two proper nouns are coupled, as in examples 3 to 5 above, one is placed immediately after the other and the last takes the plural suffix. This is one of several ways by which 'and' is expressed in Telugu.

Gender

6.15. Telugu has two genders, masculine and non-masculine. All nouns denoting male persons[7] belong to the masculine gender. Others belong to the non-masculine. There is no feminine gender as such. Nouns denoting female persons are treated as non-masculine in the singular, but in the plural they are treated as masculine.

[7] Including personifications like సూర్యుడు [suuryuDu] 'the sun' and చంద్రుడు [candruDu] 'the moon'.

6.16. As a consequence of this, the demonstrative pronoun has two forms in the singular, one for male persons వాడు [waaDu] 'he' and one for female persons and for things అది [adi] 'she/it', and two forms in the plural, one for male and female persons వారు/వాళ్ళు [waaru/waaLLu] 'they (those persons)' and one for things అవి [awi] 'they (those things)'. The same rule applies to verbs; e.g.

Singular

వాడున్నాడు.	[waaD(u) unnaaDu.]	'He is' (m.)
అదున్నది.	[ad(i) unnadi.]	'She/it is' (f.n.)

Plural

వారు/వాళ్ళున్నారు.	[waaru/waaLL(u) unnaaru.]	'they (those persons) are' (m.f.)
అవున్నాయి.	[aw(i) unnaayi.]	'they (those things, etc.) are' (n.)

6.17. Most nouns do not have any marker of gender, but certain words and suffixes are used to denote the difference between the male and female sexes.

Examples are given below.

1. Some masculine nouns have a corresponding form ending in రాలు [-raalu] to indicate the female sex; e.g.

స్నేహితుడు	[sneehituDu]	'male friend'
స్నేహితురాలు	[sneehituraalu]	'female friend'
యెజమాని	[yejamaani]	'master'
యెజమానురాలు	[yejamaanuraalu]	'mistress'.

2. In certain descriptive words and names the suffixes -అమ్మ [-amma] and -కత్తె [-katte] are used to denote a female person; similarly -అయ్య [-ayya] is used to denote a male person; e.g.

పంతులు	[pantulu]	'schoolmaster'
పంతులమ్మ	[pantulamma]	'schoolmistress'
ముసలయ్య	[musalayya]	'old man'
ముసలమ్మ	[musalamma]	'old woman'
రామయ్య	[raamayya]	(man's name)
రామమ్మ	[raamamma]	(woman's name)
ఆటకాడు	[aaTakaaDu]	'male player'
ఆటకత్తె	[aaTakatte]	'female player'

3. The words మొగ [moga] 'male' and ఆడ [aaDa] 'female' are used to distinguish sex in both human beings and animals; e.g.

మొగపిల్ల	[mogapilla]	'son' (lit. 'boy child')
ఆడపిల్ల	[aaDapilla]	'daughter' (lit. 'girl child')
మొగనౌకరు	[moganawkaru]	'man servant'
ఆడనౌకరు	[aaDanawkaru]	'woman servant'
మొగకుక్క	[mogakukka]	'dog' (male)
ఆడకుక్క	[aaDakukka]	'bitch'.

4. Various words are used to distinguish the male and female in animals, birds, etc.; e.g.

కోడి	[kooDi]	'fowl'
కోడిపుంజు	[kooDipunju]	'cock'
కోడిపెట్ట	[kooDipeTTa]	'hen'

5. Among pronouns and numerals certain forms are used to distinguish female persons; e.g.

ఆమె	[aame]	'she'
ఆవిడ	[aawiDa]	'she'
ఒకతె	[okate]	'one woman'

Descriptive Analysis

6.18. Plural formation in Telugu can be described more rigorously by a set of ordered rules. The first step in such a description is to see whether some of the stems can be represented in the lexicon differently from their surface forms, thus obviating the need to treat them as exceptions and capturing certain generalizations in the phonological system of the language. This can be done as long as the surface forms are derivable by automatic phonetic rules; for instance, one of the plurals of kaaDi 'yoke' is kaaNDLu. Here, there is N before D, not found in the singular form. If we represent the singular form as kaaNDi, we obviate the need to posit a change of Di to NDi before the plural Lu. The surface form kaaDi can then be derived by a rule which drops the nasal preceding a stop consonant after a long vowel or in a non-root syllable. Following this procedure the underlying forms of certain stems will be modified as follows:

(a) kaaDi 'yoke', eeDu 'year', -gaaDu (derivative suffix m. sg.), waaDu 'he', alluDu 'son-in-law', etc., will be represented with an N preceding D; e.g. kaaNDi, eeNDu, -gaaNDu, etc.

(b) stems ending in -yi and -wu can be represented without their final vowels, since they are predictable in morpheme final or word-final positions.

(c) the underlying form of -lu will be represented as -Lu.

6.19. The second step is to classify nouns in terms of their different phonological behaviour in plural formation; e.g. kannu 'eye', pl. kaNDLu/kaLLu, but pannu 'tax', pl. pannulu. There is no way of distinguishing these two types of stems except by assigning them to two different stem classes. The description of plural formation in Telugu requires us to set up the following stem classes:

Class 0. (The unmarked class.) The majority of stems belong to this class, which comprises all stems not belonging to classes I to VI. All those that end in a vowel other than a short high vowel (viz. i or u) belong to this class. Even those that end in i or u not preceded by an apical consonant (T, D, l, r, n) belong to this class. The plural forms of this class are derived by application of the regular rules in 6.20 below.

Class I. Seven stems ending in -llu or -nnu; in the plural these final sequences are replaced by NDu; viz. illu 'house', mullu 'thorn', willu 'bow', -kallu 'stone' (as in uppu kallu 'salt granule', sanne kallu 'grinding stone'), kannu 'eye', cannu 'breast', pannu 'tooth'.

Class II. A few stems of three or more syllables that end in lu, li, or ru where these are replaced by NDu before the plural suffix -Lu; e.g. cellelu 'younger sister', kooDalu 'daughter-in-law', manama-raalu 'grand-daughter', kuuturu 'daughter', koDawali 'sickle', etc.

Class III. Three stems with a non-low radical long vowel followed by -y (except weey 'thousand'); viz. gooy 'pit', ceey 'hand', nuuy 'well'. These add ti before the plural suffix and in noun inflexion.

Class IV. Four stems of (C)VVC(V) type where the final C(V) is lost before the plural suffix; viz. ceenu 'field with a crop', peenu 'louse', puuw 'flower', weey 'thousand'.

Class V. Two stems, wari 'paddy', eddu 'bullock', have suppletive alternants waDDu and eDDu (optional) respectively.

Class VI. Three stems that change plural Lu to LLu; viz. peNDLi/peLLi 'marriage', raatri 'night', raayi 'stone'.

6.20. *Rules for plural formation:*

1. $N \rightarrow \begin{Bmatrix} \text{N sg.} \\ \text{N pl.} \end{Bmatrix}$

   A noun (N) is rewritten as Noun singular (N sg.) or Noun plural (N pl.).

2. N sg. → N stem + Ø

   A singular noun is identical with the noun stem as given in the lexicon. Certain phonetic rules apply to these stems for deriving the surface forms (see Rules 17–20).

3. N pl. → N stem + Lu

   In the plural all noun stems are followed by the morpheme Lu. In the following where class features are given they should be taken as dominated by the [+ Noun stem] category.

4. $\begin{Bmatrix} \text{ll} \\ \text{nn} \end{Bmatrix} \rightarrow \text{ND}/\#\ \overset{[+\text{ Class I}]}{\ldots\ldots\ldots\ ____}\ \text{u} + \text{Lu}$

   Stems of Class I ending in llu and nnu change the penultimate CC into ND when followed by morph boundary and Lu (pl.).

   kannu + Lu → kaNDu + Lu,
   willu + Lu → wiNDu + Lu, etc.

5. $\emptyset \rightarrow \text{ti}/\#[+\text{ Class III}]\ ____ + \begin{Bmatrix} \text{Lu} \\ \text{infl.} \end{Bmatrix}$

   Stems of Class III add ti before the plural suffix or before any case suffix in inflexion.

   ceey + Lu → ceey + ti + Lu
   ceey + ku (Dative) → ceey + ti + ku, etc.
   (Loss of y before a consonant by Rule 17.)

6. $\begin{Bmatrix} \text{r} \\ \text{l} \end{Bmatrix} \rightarrow \text{ND}/\#\ \overset{[+\text{ Class II}]}{\ldots\ldots\ldots\ ____}\ \begin{Bmatrix} \text{i} \\ \text{u} \end{Bmatrix} + \text{Lu}$

   Stems of Class II (more than two syllables) replace their penultimate r or l by ND before the plural suffix Lu.

   cellelu + Lu → celleNDu + Lu
   koDawali + Lu → KoDawaNDi + Lu

7. $\text{C(V)} \rightarrow \emptyset / \#\ \overset{[+\text{ Class IV}]}{\ldots\ldots\ldots\ ____} + \text{Lu}$

   Final C(V) of Class IV stems is lost before Lu; e.g.

   weey + Lu → wee + Lu
   ceenu + Lu → cee + Lu

8. (a) (optional) eddu → eDDu
   (b) wari → waDDu /# ____ + pl.

9. Lu → LLu/#[+ Class VI] + ____ /

   After the stems of Class VI, the plural suffix is changed to LLu; peNDLi/peLLi + Lu → peNDLi/peLLi-LLu, *raay-LLu (loss of y by Rule 17 below), raatri-LLu.

10. $\begin{Bmatrix} \text{i} \\ \text{u} \end{Bmatrix} \rightarrow \emptyset\ /\ (1)\#\ldots(\text{C}) \begin{Bmatrix} \text{T} \\ \text{D} \end{Bmatrix} ____ + \text{Lu}$

    $(2)\ \begin{matrix} \#(\text{C})\text{VV} \\ (\text{C})\text{V(V)CV} \end{matrix} \begin{Bmatrix} \text{l} \\ \text{r} \end{Bmatrix} ____ + \text{Lu}$

    A short high vowel i or u is lost before the plural Lu in (1) stems, where these vowels are preceded by T or D, optionally preceded by another consonant; such a consonant can be either N or the same consonant. The sequences are: Ti, Tu, Di, Du, NTi, NTu, NDi, NDu, TTi, TTu, DDi, DDu; (2) stems with penultimate l or r preceded by a syllable containing a long vowel or diphthong or two or more short and/or long syllables.[8] By (2), forms like puli (two short syllables) and pilli (final lli) are excluded from the operation of this rule; e.g.

(1) kooTi	+	Lu →	kooT	+	Lu	
cooTu	+	Lu →	cooT	+	Lu	
kooDi	+	Lu →	*kooD	+	Lu	(see Rule 11)
guuDu	+	Lu →	*guuD	+	Lu	(" " ")
toNTi	+	Lu →	toNT	+	Lu	
baNTu	+	Lu →	baNT	+	Lu	
baNDi	+	Lu →	baND	+	Lu	

[8] A syllable is said to be long if it contains a long vowel or a short vowel followed by a consonant which is not followed by another vowel.

koDawaNDi (by Rule 6) + Lu → koDawaND + Lu
paNDu + Lu → paND + Lu
kaNDu (by Rule 4) + Lu → kaND + Lu
caTTi + Lu → *caTT + Lu (see Rule 12)
ceTTu + Lu → *ceTT + Lu (see Rule 11)
reDDi + Lu → *reDD + Lu (" " ")

(2) kaalu + Lu → *kaal-Lu (see Rule 11)
maylu + Lu → *mayl-Lu (" " ")
peeru + Lu → *peer-Lu (" " ")
nemali + Lu → *nemal-Lu (" " ")

11. $\left\{\begin{matrix} \text{D} \\ \text{l} \\ \text{r} \end{matrix}\right\} \rightarrow \text{L} / \#\ldots\ldots \text{V}____ + \text{Lu}$

Single D, l, r (apical consonants) preceded by a vowel become L before plural Lu; e.g.

kooDi + Lu → kooD + Lu (Rule 10) → kooL-Lu
guuDu + Lu → guuD + Lu (" ") → guuL-Lu
kaalu + Lu → kaal + Lu (" ") → kaaL-Lu
peeru + Lu → peer + Lu (" ") → peeL-Lu

12. CC → C/#......____ + C
A geminate (double) consonant becomes single before another consonant across a morph boundary. Note this does not affect NT, ND clusters. By this rule

guDD + Lu (Rule 10) → guD-Lu
ceTT + Lu (" ") → ceT-Lu, etc.

13. $\begin{bmatrix} \text{(a)am} \\ \text{em} \end{bmatrix} \rightarrow \begin{bmatrix} \text{aa} \\ \text{EE} \end{bmatrix} \# \ldots\ldots____ + \text{Lu} \begin{bmatrix} + \text{pl.} \\ + \text{obl.} \end{bmatrix}$

Stems ending in (a)am and em replace these sequences by aa and EE respectively before plural Lu and before the oblique -ni.

gurram + Lu → gurraa + Lu
pandem + Lu → pandEE + Lu

14. $\text{i} \rightarrow \text{u} / \#\text{(C)VC}____(\text{C}____)_0 + \text{Lu}$

All i's occurring in non-initial open syllables become u's when followed by the plural Lu; e.g.

gadi + Lu → gadu + Lu
maniSi + Lu → manuSu + Lu
enimidi + Lu → enumudu + Lu

waakili 'doorway' + Lu → waakil + Lu (by Rule 10) → waakiL-Lu (by Rule 11). The i here is not affected since it occurs in a closed syllable.

15. (optional) ND → L/____L

The sequence ND optionally becomes L before L. This is operative either within the same morpheme peNDLi/peLLi 'marriage' or across a morph boundary paND-Lu/paL-Lu 'fruits', etc.

16. L → l/#...... V(V)(y) + ____V

A retroflex L between two vowels or between a semi-vowel and a vowel is phonetically realized as an alveolar l; e.g.

gadi + Lu → gadu + Lu (by Rule 14) → gadu-lu.

17. y → Ø #..... ____ + C

A palatal semi-vowel is lost before a consonant across a morph boundary.

ceey + Lu → ceey + ti + Lu (by Rule 5) → ceey + tu + Lu (by Rule 14) → ceey + tu + lu (by Rule 16) → cee + tu + lu.

This rule is needed also in noun and verb derivation and inflexion; e.g. meey 'to graze' : meeta 'fodder', etc. [This rule originally also included w in its scope, which was responsible for Old Telugu plural aalu 'cows' from aaw (sg.), raalu 'stones' from raay; so also puulu 'flowers' from puuw 'flower')

18. $\text{N} \rightarrow \emptyset\ /\#\text{(C)V(C)}_0____\text{C}_1$ (see 6.18).

N = homorganic nasal; C_1 = homorganic stop.

A nasal following a long vowel or a short non-radical vowel is zero before a homorganic stop; e.g. kaaNDi → kaaDi, alluNDu → alluDu.

19. (optional) $\begin{bmatrix} \text{V} \\ -\text{low} \\ +\text{long}\end{bmatrix}\begin{bmatrix} \text{y} \\ \text{w}\end{bmatrix} \rightarrow \begin{bmatrix} \text{V} \\ -\text{low} \\ -\text{long}\end{bmatrix}\begin{bmatrix} \text{yy} \\ \text{ww}\end{bmatrix} \ldots\ldots \begin{Bmatrix} + \\ \# \end{Bmatrix}$

A non-low long vowel followed by y or w freely alternates with a corresponding short vowel followed by yy or ww respectively.

20. (optional) $\emptyset \rightarrow \begin{bmatrix} \text{i} \\ \text{u} \end{bmatrix} / \# \ldots \begin{bmatrix} \text{y} \\ \text{w} \end{bmatrix} __ \begin{Bmatrix} + \\ \# \end{Bmatrix}$

Following a word or morph final semi-vowel, i occurs after y and u occurs after w optionally.

weey → weeyi/weyyi (by Rule 19)
raay → raayi
aaw → aawu (pl. aawlu or aawulu)
puuw → puuwu/puwwu (by Rule 19)
poyy → poyyi

The final vowels obligatorily occur if y and w are preceded by short vowels (see Rule 19).

Taking -y ending stems without the final vowel as the underlying forms neatly explains the plurals [abbaay(i)lu] 'boys' and [ammaay(i)lu] 'girls', abbaay + Lu (by Rule 16) → abbaay + lu → (by Rule 20) abbaayilu. If the stems had a final i in the underlying forms, Rule 14 would apply to produce a wrong plural *abbaayulu. In the case of [poyy] 'hearth', the derivation is as follows:

poyy + Lu (Rule 12) → poy + Lu (Rule 16) → poy + lu; (Rule 20) → poyi-lu.

6.21. From the foregoing 20 Rules we can derive the plurals of most stems. Still the following problems remain.

(a) Foreign words like kaaru 'car' and nawkaru 'servant, employee' have plurals kaar-lu, nawkar-lu, respectively. Rule 10 operates here, but not Rule 11 (i.e. kaar-Lu → (by 11) *kaaL-Lu, nawkar-Lu → (by 11) *nawkaLLu). Such stems have to be marked in the lexicon with the feature [−Rule 11], since while Rule 11 should apply to them it will not apply. Notice that non-native stems with penultimate l behave like native stems; maylu 'mile', pl. mayLLu 'miles' (by the application of Rules 10 and 11).

(b) Certain native stems like peeru 'name', weeru 'root', etc., have two plurals each, peeLLu/peerlu, weeLLu/weerlu, etc. The second plurals, in which Rule 11 does not operate, are dialectal and perhaps more recent; peerlu and weerlu represent the restructuring of the underlying plural morpheme from Lu to lu. In other words, in these cases Rule 16 (deretroflexion rule) precedes high-vowel deletion (Rule 10).

peeru + Lu → (Rule 16) peeru-lu → (Rule 10) peer-lu (on which Rule 11 cannot operate)

This is one of the ways that grammars get restructured between generations.

6.22. With the exception of the marked Classes I–VI, constituting only a few dozen stems, the most common form of the plural in Telugu is -lu, which we have derived by a late deretroflexion rule (Rule 16). If the underlying form of the plural was represented as lu, there would be difficulty in accounting for the retroflex lateral in forms like weeru: weeLLu, mosali: mosaLLu, kaalu: kaaLLu, etc. We would have to frame a rule changing the penultimate r and l to L and then change the plural l to L. Both these rules remain phonetically and phonologically unmotivated. Representing the plural morpheme as Lu accounts for these changes as well as facilitating the deretroflexion rule to operate in environments where there has been no consonantal sandhi. This synchronic motivation is supported by the historical fact that the Telugu plural suffix was once Lu.

In the non-standard Telugu dialects the retroflex L is totally lost except allophonically after retroflex stops, where its contrast with l is neutralized: e.g. ceTTu: ceTLu (or ceT-lu). We can account for these dialects by making Rule 16 context free, like 16′ L → l. This would account for plural forms like waallu 'they' (standard dialect waaLLu), gullu (< guLLu) 'temples'. In these varieties, it is interesting to note that Rule 15 does not operate, in order to prevent homonymy; e.g.

sg.		pl.
illu	:	iNDLu → (by Rule 15 opt.) iLLu

By 16′ the contrast between illu and iLLu would be lost, since both the singular and plural would be phonetically illu, if Rule

15 operated before Rule 16. Therefore, the common form in non-standard Telugu is iND-lu or in-lu, where the retroflex sequence is changed to alveolar by the loss of D. These rules should be inserted as alternatives to Rule 15 to account for the non-standard varieties:

15′. (non-standard)

(a) $D \rightarrow \emptyset / \# \ldots N ___ + lu$
(b) $N \rightarrow n$

CHAPTER 7

Pronouns, Question Words and the Interrogative Suffix

7.1. *Model sentences:*

1. వాడు పిల్లవాడు.	[waaDu pillawaaDu.]	'He is a boy.'
2. వీడు నౌకరు.	[wiiDu nawkaru.]	'He is a servant.'
3. వాళ్ళు మంచివాళ్ళు.	[waaLLu manciwaaLLu.]	'They are good people.'
4. అతను రామారావు.	[atanu raamaaraawu.]	'He is Rama Rao.'
5. ఈమె సరస్వతి.	[iime saraswati.]	'She is Saraswati.'
6. వీళ్ళు బిచ్చగాళ్ళు.	[wiiLLu biccagaaLLu.]	'They are beggars.'
7. ఆయన మేష్టరుగారు.	[aayana mEESTarugaaru.]	'He is a teacher.'
8. వారు డాక్టరుగారు.	[waaru DaakTarugaaru.]	'He is a doctor.'
9. వీరు మూర్తిగారు.	[wiiru muurtigaaru.]	'He is Mr. Murti.'
10. ఆమె సీతమ్మగారు.	[aame siitamma gaaru.]	'She is Mrs. Sita.'

7.2. *Demonstrative pronouns.* There is a wide variety of demonstrative pronouns in Telugu, as can be seen from the above model sentences. When referring to a third person (i.e. other than the hearer and the speaker) it is important to choose the right pronoun, because the choice indicates the speaker's social relationship with, and attitude towards, the person referred to, viz. informal, formal, impolite, polite, very polite, etc. The suffix గారు [-gaaru] denoting respect is added to personal names, kinship terms and professional designations. When added to personal names it is roughly equivalent to Mr./Mrs./Miss in English.

7.3. The demonstrative pronouns can be classified as follows:

1 (i) referring to a male person relatively *distant from* the speaker:

Singular				Plural	
వాడు [waaDu]	(very informal, intimate, impolite)				
అతను [atanu]	(informal, third degree respect)	'he (that man)'		వాండ్లు/వాళ్ళు [waaNDLu/ waaLLu][1] or వారు [waaru]	'they (those men)'
ఆయన [aayana]	(formal, second degree respect)				
వారు [waaru]	(very polite, first degree respect)				

(ii) referring to a female person relatively *distant from* the speaker:

Singular			Plural	
అది [adi]	(very informal, intimate, impolite)			
ఆమె [aame]	(formal or in-formal, second or third degree respect)	'she (that woman)'	వాండ్లు/వాళ్ళు [waaNDLu/ waaLLu] or వారు [waaru]	'they (those women)'
ఆవిడ [aawiDa]	(informal, second or third degree respect			
వారు [waaru]	(very polite, first degree respect)			

[1] See footnote 3 in Chapter 6.

(iii) referring to anything non-human relatively *distant from* the speaker:

అది [adi]	'it (that thing)'	అవి [awi]	'they (those things)'

2 (i) referring to a male person relatively *close to* the speaker:

Singular			Plural	
వీడు [wiiDu]	(very informal intimate, impolite)			
ఇతను [itanu]	(informal, third degree respect)	'he (this man)'	వీండ్లు/వీళ్ళు [wiiNDLu/ wiiLLu] or వీరు [wiiru]	'they (these men)'
ఈయన [iiyana]	(formal, second degree respect)			
వీరు [wiiru]	(very polite, first degree respect)			

(ii) referring to a female person relatively *close to* the speaker:

Singular			Plural	
ఇది [idi]	(very informal, intimate, impolite)			
ఈమె [iime]	(formal or informal, second degree respect)	'she (this woman)'	వీండ్లు/వీళ్ళు [wiiNDLu/ wiiLLu] or వీరు [wiiru]	'they (these women)'
ఈవిడ [iiwiDa]	(informal, second degree respect)			
వీరు [wiiru]	(very polite, first degree respect)			

(iii) referring to anything non-human relatively *close to* the speaker:

ఇది [idi] 'it (this thing)' ఇవి [iwi] 'they (these things)'

7.4. Notice the contrast between *a/aa* in the first series of pronouns (referring to persons and things relatively *distant from* the speaker) and *i/ii* in the second series (referring to persons and things relatively *close to* the speaker). This corresponds to the distinction between 'that' and 'this' in English. Grammatically, the two series are exactly parallel, and hence whatever is said in the following paragraphs regarding the forms వాడు [waaDu], అది [adi], etc., applies equally to the forms వీడు [wiiDu], ఇది [idi], etc.

7.5. Of the four pronouns that denote a female person, note that ఆమె [aame] and ఆవిడ [aawiDa] are both used for second degree respect; ఆమె [aame] can be used when speaking either formally or informally, whereas ఆవిడ [aawiDa] always implies some degree of informality.

7.6. The forms అతడు [ataDu] and ఆవిడె [aawiDe] are sometimes used for అతను [atanu] and ఆవిడ [aawiDa]. ఈయన [iiyana] is generallv pronounced ఈన [iina], but more often spelled ఈయన [iiyana].

7.7. *Model sentences:*

1. (a) ఆమె ఎవరు ? [aam(e) ewaru?]	'Who is she?'
(b) ఆమె/ఈమె సరస్వతి. [aame (*or* iime) saraswati.]	'She is Saraswati.'
2. (a) ఇతను ఎవరు ? [itan(u) ewaru?]	'Who is this man?'
(b) అతను నా స్నేహితుడు. [atanu naa sneehituDu.]	'He is my friend.'
3. (a) మీరెవరండీ ? [miir(u) ewar(u)-aNDi?][2]	'Who are you, please?'
(b) నేను బడిపంతుల్ని. [neenu baDipantulni.][3]	'I am a school teacher.'

[2] అండి/అండీ [aNDi/aNDii] at the end of a sentence denotes politeness in address. It is roughly equivalent to 'Sir/Madam' or 'please' in English.

[3] The change in the predicate is explained in 13.10.

4. (a) అది ఏమిటి ? [ad(i) eemiTi ?]	'What is that?'
(b) అది పడకకుర్చీ. [adi paDakakurcii.]	'That is an easy-chair.'
5. (a) వారు ఎవరండి ? [waar(u) ewar(u)-aNDi?]	'Who is that, please?'
(b) వారు మావారు. [waaru maa waaru.]	'He is my husband.'
6. (a) మీ పేరేమిటండి? [mii peer(u) eemiT(i)-aNDi?]	'What is your name, Sir?'
(b) నా పేరు రామారావు. [naa peeru raamaaraawu.]	'My name is Rama Rao.'
7. (a) ఈ పుస్తకం ఏమిటండి ? [ii pustakam eemiT(i)-aNDi?]	'What is this book, please?'
(b) ఇది భాగవతం. [idi bhaagawatam.]	'This is the Bhagavatam.'
8. (a) నీ పనేమిటి ? [nii pan(i) eemiTi?]	'What is your work?'
(b) నేను మంగలివాణ్ణి. [neenu mangaliwaaNNi.][3]	'I am a barber.'
9. (a) ఈ కాయితాలేమిటి? [ii kaayitaal(u) eemiTi?]	'What are these papers?'
(b) అవి పిచ్చి కాయితాలు. [awi picci kaayitaalu.]	'They are useless papers.'
10. (a) మీ ఇల్లేది ? [mii ill(u) eedi?]	'Which is your house?'
(b) మా ఇల్లదే. [maa ill(u) ad(i)-ee.][4]	'That (emphatic) is our house.'
11. (a) ఏది చౌక ? [eedi cawka?]	'Which is cheapest (lit. cheap)?'
(b) ఇదే చౌక. [id(i)-ee cawka.]	'This (emphatic) is cheapest.'

[3] The change in the predicate is explained in 13.10.

[4] ఏ [ee] is a common suffix denoting emphasis, which can sometimes be translated as 'only, indeed, -self' etc. But its meaning in English is more often conveyed simply by change of intonation for emphasis.

12. (a) మీ పుస్తకాలేవి? [mii pustakaal(u) eewi?] 'Which are your books?'
(b) ఇవే నా పుస్తకాలు. [iw(i)-ee naa pustakaalu.] 'These (emphatic) are my books.'

7.8. *Interrogative pronouns.* The interrogative pronouns most commonly used are:

ఎవరు [ewaru] 'who?'
ఏమిటి [eemiTi] 'what?'

They serve for both the singular and plural. ఏమి [eemi], ఏం [eem] 'What?' are used as variants of ఏమిటి [eemiTi] in sentences that have verbs, e.g.

నువ్వు ఏం చూశావు? [nuwwu eem cuusEEwu?] 'What did you see?'.

7.9. ఎవరు [ewaru] has singular forms ఎవడు [ewaDu] 'who?' (male person) and ఎవతె [ewate] 'who?' (female person), but they are not often used. To say

వాడు ఎవడు? [waaDu ewaDu?] 'Who is he?' *or*
అది ఎవతె? [adi ewate?] 'Who is she?'

conveys an abrupt and impolite meaning.

7.10. Besides ఏమి/ఏమిటి [eem /eemiTi] 'what?', Telugu has another pronoun ఏది [eedi] (singular) and ఏవి [eewi] (plural), corresponding to 'which?' in English. They are more specific and definitive, e.g. ఆ పుస్తకం ఏమిటి? [aa pustakam eemiTi] 'What is that book?' as opposed to మీ పుస్తకం ఏది? [mii pustakam eedi?] 'Which one is your book?'

Sandhi: In the model sentences given in 7.7 when two vowels come together, the first one is enclosed in parentheses to indicate that it is omitted in normal pronunciation. When the two vowels come together in the case of two separate words, the first vowel is generally dropped if it is short; when two vowels come together within a word, the first vowel, if it is short, is obligatorily dropped; e.g.

(a) ఇతను + ఎవరు → ఇతనెవరు [itanu + ewaru] → [itanewaru] 'Who is this man?'
(b) అది + ఏ → అదే [adi + ee] → [ad-ee] 'that itself'

In (a), ఉ [u] ends the first word and ఎ [e] begins the second word; here, it is possible to occasionally retain ఉ [u] by pausing after the first word for the sake of clarity or in a learning situation. But in the case of (b), -ఏ [-ee] is not a separate word; therefore, the preceding ఇ [i] must be dropped in pronunciation.

7.11. *Reflexive pronoun.* Telugu has a reflexive pronoun తను/తాను [tanu/taanu] 'he himself'; e.g. తాను వచ్చాడు [taanu waccEEDu] He himself came.'[5] The plural is తము/తాము [tamu/taamu] 'they themselves'. In some dialects తాము [taamu] or another variant, తమరు [tamaru], is used in very polite speech as a substitute for మీరు [miiru] 'you'. Of late, young men and women tend to refer to each other as తను [tanu] in the 3rd person; తను [tanu] is a shortened form of తాను [taanu].

7.12. *Model sentences:*

1. (a) అది పుస్తకమా? [adi pustakamaa?] 'Is that a book?'
(b) అవునండి, అది పుస్తకమే. [awunaNDi, adi pustakamee.] 'Yes, sir/madam, it is [indeed] a book.'

2. (a) ఇవి కుర్చీలేనా?[6] [iwi kurciileenaa?] 'Are these [indeed] chairs?'
(b) అవునండి, ఇవి కుర్చీలే. [awunaNDi, iwi kurciilee.] 'Yes, sir/madam, they are [indeed] chairs.

3. (a) ఇది ఇల్లా? [idi illaa?] 'Is this a house?'
(b) కాదండి, ఇది ఇల్లు కాదు. [kaadaNDi, idi illu kaadu.] 'No, sir/madam, it is not a house'

4. (a) అవి పుస్తకాలా? [awi pustakaalaa?] 'Are those books?'
(b) కాదండి, అవి పుస్తకాలు కాదు; అవి కాయితాలు. [kaadaNDi, awi pustakaalu kaadu; awi kaayitaalu] 'No, sir/madam, they are not books, they are papers.'

[5] తను/తాను [tanu/taanu] often takes the emphatic suffix ఏ [ee], e.g. తానే వచ్చాడు [taanee waccEEDu]. 'He himself came.'
[6] If ఆ [aa] (interrogative suffix) follows the emphatic ఏ [ee], it becomes నా [naa].

5. (a) అతను రామారావా? 'Is he Rama Rao?'
[atanu raamaaraawaa?]
(b) కాదండి, అతను రామారావు కాదు; అతను రామమూర్తి. 'No, sir/madam, he is not Rama Rao, he is Ramamurthi.'
[kaadaNDi, atanu raamaaraawu kaadu; atanu raamamuurti.]

7.13. *The interrogative suffix.* Any of the declarative sentences in 6.3 and 7.1 can be turned into a question requiring the answer 'yes' or 'no' by adding the interrogative suffix ఆ [aa] to the last word of the sentence.

7.14. Any of the sentences in 6.3 and 7.1 can be turned into the negative by adding కాదు [kaadu] 'is not/are not.'

7.15. Sentences in 7.7 and 7.12 are only variations of the basic noun + noun sentence illustrated in 6.3 and 7.1. This type of sentence, consisting of a noun or noun-phrase (subject) plus a noun or noun-phrase (predicate), each in the nominative case and agreeing with each other in number and gender, is very important in Telugu grammar, and we shall come across more examples of it. Sentences of this kind are referred to as equative or NP + NP sentences. Note that in the affirmative the verb 'to be' is not expressed, whereas in the negative it is కాదు [kaadu].

CHAPTER 8

Personal Pronouns and Oblique Stem Formation

8.1. *Model Sentences:*

1. ఇది నా కలం. 'This is my pen.'
[idi naa kalam.]

2. ఇది మా అమ్మాయి. 'She is my daughter.'
[idi maa ammaayi.]

3. వీడు మా అబ్బాయి. 'He is my son.'
[wiiDu maa abbaayi.]

4. ఈయన మా అన్నగారు. 'He is my elder brother.'
[iiyana maa annagaaru.]

5. అతను మా తమ్ముడు కాదు. 'He is not my younger brother.'
[atanu maa tammuDu kaadu.]

6. ఆమె నా స్నేహితురాలు. 'She is my friend.'
[aame naa sneehituraalu.]

7. ఇది నా స్నేహితుడి ఇల్లు. 'This is my friend's house.'
[idi naa sneehituDi illu.]

8. అది మీ నాన్నగారి ఊరు. 'That is your father's village.'
[adi mii naannagaari uuru.]

9. ఇది మా చెల్లెలి చీరె. 'This is my younger sister's sari.'
[idi maa celleli ciire.]

10. అది మా యింటి గోడ. 'That is the wall of our house.'
[adi maa iNTi gooDa.]

11. అది ఎవరి ఇల్లు? 'Whose house is that?'
[adi ewari illu?]

12. ఇది ఎవరి కలం? 'Whose pen is this?'
[idi ewari kalam?]

13. ఇవి ఎవరి బట్టలు? [iwi ewari baTTalu?]	'Whose clothes are these?'
14. ఇవి మన పుస్తకాలు. [iwi mana pustakaalu.]	'These are our books.'
15. ఇది మన దేశం. [idi mana deeśam.]	'This is our country.'

8.2. Besides a basic stem, which is identical with the nominative singular, every noun has an *oblique stem* in the singular that is sometimes called the "possessive form", since it is used to indicate possession or an adjectival relationship. It corresponds in meaning to the possessive (genitive) singular form ending in *'s* in English. Just as in the singular, there is an *oblique stem* in the plural that corresponds to the possessive plural noun ending in *s'* in English.

8.3. The personal pronouns are:

		Nominative (basic stem)		*Genitive* (oblique stem)	
Singular:	1st person	నేను [neenu]	'I'	నా [naa]	'my'
	2nd person	నీవు [niiwu]	'you'	నీ [nii]	'your'
Plural:	1st person (exclusive)	మేము [meem(u)]	'we' (*see Ch. 4, footnote 1*)	మా [maa]	'our'
	1st person (inclusive)	మనం [manam(u)]	'we'	మన [mana]	'our'
	2nd person	మీరు [miiru]	'you'	మీ [mii]	'your'

8.4. (1) Telugu has two words for 'we', one *exclusive* and the other *inclusive*. మేము [meem(u)] means 'we' excluding the person who is addressed, while మనం [manam(u)] means 'we' including the person who is addressed. Thus, if A says to B, 'we came home', referring to himself and one or more persons not including B, he will say మేం ఇంటికి వచ్చాం [meem iNTiki waccEEm] (lit. 'we to-the-house came'); but if A says to B, 'we came home', referring to himself and B or to himself and some other persons including B, he will say మనం ఇంటికి వచ్చాం [manam iNTiki waccEEm.]

(2) In place of నీవు [niiwu], the form నువ్వు [nuwwu] is often used in conversation and in modern writing.

(3) నీవు/నువ్వు [niiwu/nuwwu] (informal singular) is used only when addressing a close friend or relative, an inferior, a child, or when speaking informally to some other person. Otherwise, one must use మీరు [miiru], which means 'you' (polite singular) and also 'you' (plural).

(4) A Telugu speaker uses the pronoun నా [naa] 'my' only with reference to things that are his exclusive possession; e.g.

ఇది నా కలం.	[idi naa kalam.]	'This is my pen.'
ఇది నా చొక్కా.	[idi naa cokkaa.]	'This is my shirt.'
అవి నా చెప్పులు.	[awi naa ceppulu.]	'Those are my sandals.'
ఇది నా చెయ్యి.	[idi naa ceyyi.]	'This is my hand.'

When he speaks of something that is or can be shared with others, he regularly says మా [maa] ('our'), not నా [naa]. E.g. వాడు మా తమ్ముడు [waaDu maa tammuDu] 'He is my younger brother'; ఇది మా ఇల్లు [idi maa illu] 'This is my house'; వీరు మా మేష్టరు గారు [wiiru maa mEESTarugaaru] 'He is my school teacher.'

(5) When a noun is preceded by a pronoun and a common noun in the possessive form, the pronoun comes first in Telugu, as in English; i.e. ఇది నా స్నేహితుడి పుస్తకం [idi naa sneehituDi pustakam] 'This is my friend's book.'

8.5. *Formation of the oblique stem in the singular.* Common nouns may be divided into six classes according to the manner in which the oblique stem in the singular is formed. These classes are:

A. (i) Basic stems which end in ఎ, అ [e, a] or a long vowel. (ii) Those that end in ఇ [i] or ఉ [u] preceded by a double consonant other than ల్ల [ll] or న్న [nn], and (iii) all others not covered by B–F below. In this class the oblique stem is identical with the basic stem; e.g.

	Nominative (basic stem)			*Genitive* (oblique stem)	
(i)	అన్న [anna]	'elder brother'	అన్న	[anna]	'of an elder brother'
	పెట్టె [peTTe]	'box'	పెట్టె	[peTTe]	'of a box'
	పోటీ [pooTii]	'contest'	పోటీ	[pooTii]	'of a contest'
(ii)	చెట్టు [ceTTu]	'tree'	చెట్టు	[ceTTu]	'of a tree'

A majority of nouns belong to this class.

B. (i) All human nouns (i.e. nouns denoting human beings)

and demonstrative pronouns ending in డు, రు, ను, లు [Du, ru, nu, lu] and (ii) a few non-human nouns ending in రు [ru] or లు [lu] preceded by a long vowel. These form the oblique stem by adding the vowel ఇ [i] to the basic stem. In sandhi the final ఉ [u] of the basic stem is lost before ఇ [-i].

(i)	మొగుడు	[moguDu]	'husband'	మొగుడి	[moguDi]	'of a husband'
	వాడు	[waaDu]	'he'	వాడి	[waaDi]	'his'
	కూతురు	[kuuturu]	'daughter'	కూతురి	[kuuturi]	'of a daughter'
	చెల్లెలు	[cellelu]	'younger sister'	చెల్లెలి	[celleli]	'of a younger sister'
	అతను	[atanu]	'he'	అతని	[atani]	'his'
	వారు	[waaru]	'he, she, they'	వారి	[waari]	'his, her, their'
(ii)	కాలు	[kaalu]	'leg'	కాలి	[kaali]	'of a leg'
	ఊరు	[uuru]	'village'	ఊరి	[uuri]	'of a village'

Masculine nouns ending in డు [Du] have an alternative form of the oblique stem ending in ని [ni]; e.g. స్నేహితుడి/స్నేహితుని [sneehituDi/sneehituni] 'of a friend'. The form in ని [ni] is more common in traditional written language, and also in the Telangana and Rayalasima dialects in speech.

C. Non-human nouns of two (long or short) or more syllables ending in డు/డి, రు/రి, లు/లి [Du/Di, ru/ri, lu/li] replace the final syllable by టి [Ti] in forming the oblique stem.

గూడు	[guuDu]	'nest'	గూటి	[guuTi]	'of a nest'
ఏరు	[eeru]	'stream'	ఏటి	[eeTi]	'of a stream'
తాబేలు	[taabeelu]	'tortoise'	తాబేటి	[taabeeTi]	'of a tortoise'
నాగలి	[naagali]	'plough'	నాగటి	[naagaTi]	'of a plough'
కావడి	[kaawaDi]	'carrying pole'	కావటి	[kaawaTi]	'of a carrying pole'

D. Six stems ending in న్ను, ల్లు [nnu, llu] and ళ్ళు [LLu] replace these finals by ంటి [NTi] in forming the oblique:

ఇల్లు	[illu]	'house'	ఇంటి	[iNTi]	'of a house'
విల్లు	[willu]	'bow'	వింటి	[wiNTi]	'of a bow'
పన్ను	[pannu]	'tooth'	పంటి	[paNTi]	'of a tooth'
కన్ను	[kannu]	'eye'	కంటి	[kaNTi]	'of an eye'
చన్ను	[cannu]	'breast'	చంటి	[caNTi]	'of a breast'
ఒళ్ళు	[oLLu]	'body'	ఒంటి	[oNTi]	'of a body'

E. Five stems of two syllables ending in యి [yi] and two ending in ర్రు [-rru] replace the final syllable by తి [ti] in forming the oblique:

చేయి/చెయ్యి	[ceeyi/ceyyi]	'hand'	చేతి	[ceeti]	'of a hand'
నేయి/నెయ్యి	[neeyi/neyyi]	'ghee'	నేతి	[neeti]	'of ghee'
నూయి/నుయ్యి	[nuuyi/nuyyi]	'well'	నూతి	[nuuti]	'of a well'
గోయి/గొయ్యి	[gooyi goyyi]	'pit'	గోతి	[gooti]	'of a pit'
రాయి	[raayi]	'stone'	రాతి	[raati]	'of stone'

పొయ్యి [poyyi] 'hearth' is an exception, because it belongs to Class A. గొర్రు [gorru] 'harrow', పర్రు [parru] 'place-name ending' have as obliques పర్తి [gorti] and గొర్తి [parti] respectively.[1]

F. All nouns ending in అం/ఎం [am/em] have two oblique stems each, one in the genitive without any modification and another before the accusative and dative case suffixes. The latter is formed by replacing అం/ఎం [am/em] by ఆని ఏని [aani/EEni] respectively (see Chapter 9).

కలం	[kalam]	కలం	[kalam]	'of a pen'
		కలానికి	[kalaani-ki]	'to a pen'
పుస్తకం	[pustakam]	పుస్తకం	[pustakam]	'of a book'
		పుస్తకానికి	[pustakaani-ki]	'to a book'

8.6. Most masculine nouns ending in డు [Du] (Class B) and inanimate nouns ending in అం [am] (Class F) are of Sanskrit origin. Except for them, noun stems borrowed from foreign languages do not undergo any change in forming the oblique stem; e.g. రోడ్డు [rooDDu] 'road', ఫేను [fEEnu] 'fan', etc. All stems of Classes C, D and E are of Telugu origin.

8.7. Stems belonging to Classes B and C have to be memorized, since several of them have recently tended to join Class A; e.g. కాలు-కు [kaalu-ku] 'to a leg' tends to replace కాలి-కి [kaali-ki] in some dialects. Some oblique stems have remained frozen in possessive compounds, e.g. చంటిబిడ్డ [caNTi biDDa] 'baby' (lit. 'breast child'), నాగటికోల [naagaTi koola] 'plough-shaft', but నాగలికి [naagali-ki] 'to a plough', తాబేటి చిప్ప [taabeeTi cippa] 'tortoise-shell', but తాబేలుకు [taa-

[1] While గొర్రు [gorru] is tending to replace గొర్తి [gorti] in oblique cases, పర్తి [parti] is tending to replace పర్రు [parru] in the nominative.

beelu-ku] 'to a tortoise'. Lists of nouns belonging to Classes B and C which occur frequently are given below. (Those marked with an asterisk tend to become members of Class A in modern Telugu.)

CLASS B

Nominative (basic stem, singular)		*Genitive* (oblique stem, singular)	*Nominative* (plural)
-గారు [-gaaru]	(honorific suffix)	-గారి [-gaari]	-గార్లు [-gaarlu]
వేలు [weelu]	'finger'	వేలి [weeli]	వేళ్ళు [weeLLu]
కుందేలు [kundeelu]	'hare'	కుందేలి/కుందేటి [kundeeli/kundeeTi*]	కుందేళ్ళు [kundeeLLu]
తాబేలు [taabeelu]	'tortoise'	తాబేలి/తాబేటి [taabeeli/taabeeTi*]	తాబేళ్ళు [taabeeLLu]
చేను [ceenu]	'field with a crop'	చేని [ceeni*]	చేలు [ceelu]
స్నేహితురాలు [sneehituraalu]	'friend' (female)	స్నేహితురాలి [sneehituraali]	స్నేహితురాళ్ళు [sneehituraaLLu]
కోడలు [kooDalu]	'daughter-in-law'	కోడలి [kooDali]	కోడళ్లు [kooDaLLu]

CLASS C

ఏడు [eeDu]	'year'	ఏటి [eeTi]	ఏండ్లు/ఏళ్లు [eeNDLu/eeLLu]
తాడు [taaDu]	'rope'	తాటి [taaTi]	తాళ్లు [taaLLu]
నాడు [naaDu]	'day'	నాటి [naaTi]	నాళ్ళు [naaLLu]
చావిడి [caawiDi[2]]	'porch'	చావిటి [caawiTi*]	చావిళ్ళు [caawiLLu]
కావడి [kaawaDi]	'carrying pole'	కావటి [kaawaTi*]	కావళ్ళు [kaawaLLu]

[2] or సావడి [saawaDi]

వాకిలి [waakili]	'doorway'	వాకిటి [waakiTi*]	వాకిళ్ళు [waakiLLu]
కౌగిలి [kawgili]	'embrace'	కౌగిటి [kawgiTi*]	కౌగిళ్ళు [kawgiLLu]
పగలు [pagalu]	'day time'	పగటి [pagaTi]	పగళ్ళు [pagaLLu]
నీరు [niiru]	'water'	నీటి [niiTi]	నీళ్ళు [niiLLu[3]]
నోరు [nooru]	'mouth'	నోటి [nooTi]	నోళ్ళు [nooLLu]
గోరు [gooru]	'fingernail'	గోటి [gooTi]	గోళ్ళు [gooLLu]
నుదురు [nuduru]	'forehead'	నుదుటి [nuduTi]	నుదుళ్ళు [nuduLLu]

8.8 *Model sentences:*

1. మీ తల్లిదండ్రుల ఊరేమిటి? [mii tallidaNDrula uur(u) eemiTi?] — 'What is your parents' village?'
2. అవి మా ఇళ్ళ గోడలు. [awi maa iLLa gooDalu.] — 'Those are the walls of our houses.'
3. ఇది పుస్తకాల బీర్వా. [idi pustakaala biirwaa.] — 'This is a bookshelf.' (lit. shelf of books)
4. అది కూరగాయల దుకాణమా? [adi kuuragaayala dukaaNamaa?] — 'Is that a vegetable shop?'
5. ఇది పళ్ళ బుట్ట. [idi paLLa buTTa.] — 'This is a basket of fruit.'
6. ఇవి మీ స్నేహితుల పుస్తకాలా? [iwi mii sneehitula pustakaalaa?] — 'Are these your friends' books?'

8.9. *Oblique stem in plural*: The oblique stem in the plural of common nouns is formed by uniformly changing లు [lu] or ళు [Lu]

[3] నీళ్లు [niiLLu] 'water' (oblique నీళ్ల [niiLLa]) is a plural noun in Telugu. The singular form నీరు [niiru] (oblique నీటి [niiTi]) only occurs in certain compounds like కన్నీరు [kanniiru] 'tears' as well as in such noun phrases as నీటి సరఫరా [niiTi sarafaraa] 'irrigation' and మంచి నీటి సరఫరా [manci niiTi sarafaraa] 'drinking water supply', which have a rather formal sound.

to ల [la] or ళ [La]. The oblique suffix is అ [a] added to the plural stem. In Sandhi the final -ఉ (u) of the plural stem is lost before -అ [a].

8.10. *Oblique stems of proper nouns*

1. రాముడి కలం [raamuDi kalam] — 'Rama's pen'
2. సుబ్బారావు ఇల్లు. [subbaraawu illu] — 'Subba Rao's house'
3. ఆంధ్రుల దేశం [aandhrula deeśam] — 'The country of the Andhras'

The oblique stems of proper nouns, both singular and plural, are formed in the same way as those of common nouns.

8.11. *Model sentences:*

1. ఇది ఆయన కలం. [idi aayana kalam.] — 'This is his pen.'
2. ఇవి వారి కాయితాలు. [iwi waari kaayitaalu.] — 'These are his papers.'
3. ఆయన ఇంటిపేరు ఏమిటి ? [aayana iNTipeeru eemiTi?] — 'What is his surname?'
4. వాడి పని ఏమిటి ? [waaDi pani eemiTi?] — 'What is his work?'
5. ఆమె కొడుకులు ఎవరు? [aame koDukulu ewaru?] — 'Who are her sons?'
6. అది వారి కారు. [adi waari kaaru.] — 'That is his car.'
7. అది వాళ్ళ ఇల్లు. [adi waaLLa illu.] — 'That is their house.'
8. దానిపేరు కమల. [daani peeru kamala.] — 'Her name is Kamala.'
9. రాము వాళ్ళ కొడుకు. [raamu waaLLa koDuku.] — 'Ramu is their son.'
10. వాటి పేరు ఏమిటి? [waaTi peer(u) eemiTi?] — 'What is their (non-human) name?'

8.12. The oblique stems of demonstrative pronouns are for the most part covered by Class B. The oblique forms of అది [adi], అవి [awi], ఇది [idi], ఇవి [iwi], ఏది [eedi], ఏవి [eewi] have to be memorized.

Nominative (basic stem) singular		*Oblique stem* singular		*Nominative* plural	*Oblique stem* plural
వాడు [waaDu]	'he'	వాడి/వాని [waaDi/waani]	'his'		
అతను [atanu]	'he'	అతని [atani]	'his'		
ఆయన [aayana]	'he'	ఆయన [aayana]	'his'		
వారు [waaru]	'he'	వారి [waari]	'his'	వాండ్లు/వాళ్ళు వారు [waaNDLu/ waaLLu/ waaru] 'they' (m.f.)	వాండ్ల/వాళ్ళ వారి [waaNDLa/ waaLLa/ waari] 'their' (m.f.)
అది [adi]	'she'	దాని [daani]	'her'		
ఆమె [aame]	'she'	ఆమె [aame]	'her'		
ఆవిడ [aawiDa]	'she'	ఆవిడ [aawiDa]	'her'		
వారు [waaru]	'she'	వారి [waari]	'her'		
అది [adi]	'it'	దాని [daani]	'its'	అవి [awi] 'they' (n.)	వాటి [waaTi] 'their' (n.)

8.13. *Model sentences:*

1. ఇవి ఎవరి కాయితాలు ? [iwi ewari kaayitaalu?] — 'Whose papers are these?'
2. రామారావు తన ఇంటికి వెళ్ళాడు. [raamaaraawu tana iNTiki weLLEEDu.] — 'Rama Rao went to his (own) house.'
3. ఇది దేని మూత ? [idi deeni muuta?] — 'Of which (vessel) is this the lid?'

8.14. The oblique stem of ఎవరు [ewaru] 'who?' is ఎవరి [ewari].

ఏది [eedi] 'which (thing)?', ఏవి [eewi] 'which (things)?' have oblique stems దేని [deeni] and వేటి [weeTi], respectively.

The oblique stem of the reflexive pronoun తను/తాను [tanu/taanu] is తన [tana] 'his own' (singular) and of తాము [taamu] (pl.) is తమ [tama] 'their own' (plural).

CHAPTER 9

Postpositions: The Dative and Accusative Case Suffixes

9.1. *Model sentences:*

1. మేం ఇంటికి వెళ్ళాం. [meem iNTiki weLLEEm.]	'We went home (lit. we went to the house).'
2. మీరు ఎలా మా ఊరికి వచ్చారు? [miiru elaa maa uuriki waccEEru?]	'How did you come to our village?'
3. ఆయన ఊరు నాకు తెలుసు. [aayana uuru naaku telusu.]	'I know his village (lit. his village is known to me).'
4. మాకు డబ్బు కావాలి. [maaku Dabbu kaawaali.]	'We want/need money (lit. to us money is needed).'
5. నా పేరు మీకు తెలియదా? [naa peeru miiku teliyadaa?]	'Do you not know my name? (lit. is not my name known to you?)
6. వాడికి డబ్బు లేదు. [waaDiki Dabbu leedu.]	'He has no money.'[1]

[1]Telugu does not have a verb 'to have'. The meaning of this verb, when it refers to 'generic possession', can be expressed by putting the noun denoting the 'possessor' in the dative case and the 'possession' in the nominative followed by the finite verb 'to be': e.g. వాడికి డబ్బున్నది [waaDiki Dabb(u)unnadi] 'He has money' (lit. 'To him money there is'). Negative: వాడికి డబ్బు లేదు. [waaDiki Dabbu leedu] 'He has no money' (lit. 'To him money there is not'). This is distinct from 'temporary possession', expressed by the postposition దగ్గర [daggira] 'near' instead of the dative; e.g. వాడిదగ్గర డబ్బున్నది [waaDi daggira Dabb(u)unnadi] 'there is money (presently) with him', meaning 'on his person right now'. Negative: వాడి దగ్గర డబ్బు లేదు. [waaDi daggira Dabbu leedu] 'He has no money with him now'. See also 14.5.

7. ఆమెకు కోపం వచ్చింది.
[aameku koopam waccindi.] — 'She got angry (lit. to her anger came).'

8. అతనికి నా పుస్తకం ఇచ్చాను.
[ataniki naa pustakam iccEEnu.] — 'I gave him my book.'

9. రాముడు సీతకు భర్త.
[raamuDu siitaku bharta.] — 'Rama is Sita's husband (lit. Rama is husband to Sita).'

10. నాకు ఈ ఊరు కొత్త.
[naaku ii uuru kotta.] — 'This town is new to me.'

9.2. In the model sentences above we can isolate the postposition కి [ki] or కు [ku] denoting 'to' or 'for', occurring in the words:

ఇంటికి	[iNTiki]	'to the house'
ఊరికి	[uuriki]	'to the village'
నాకు	[naaku]	'to me'
మాకు	[maaku]	'to us'
మీకు	[miiku]	'to you'
వాడికి	[waaDiki]	'to him'
ఆమెకు	[aameku]	'to her'
అతనికి	[ataniki]	'to him'
సీతకు	[siitaku]	'to Sita'

We shall refer to forms ending in కి/కు [ki/ku] as being in the *dative case* and to the postposition కి/కు [ki/ku] as the dative case suffix. It is added to a noun to denote the goal, receiver, possessor or experiencer.

9.3. *Model sentences:*

1. నేను మిమ్మల్ని పిలిచాను.
[neenu mimmal(a)ni pilicEEnu.] — 'I called you.'

2. ఎవరు నన్ను పిలిచారు?
[ewaru nannu pilicEEru?] — 'Who called me?'

3. ఎవరో వాణ్ణి పిలిచారు.
[ewaroo waaNNi pilicEEru.] — 'Someone called him.'

4. మీ అబ్బాయిని మా యింటికి పంపండి.
[mii abbaayini maa iNTiki pampaNDi.] — 'Please send your son to my house.'

5. అతను పిల్లవాణ్ణి కొట్టాడు.
[atanu pillawaaNNi koTTEEDu.] — 'He beat the child.'

6. మీ నాన్నగారిని పిలవండి.
[mii naannagaarini pilawaNDi.] — 'Please call your father.'

9.4. In the above model sentences we can distinguish another postposition ని [ni] or ను [nu] denoting the object of the sentence; this occurs in మిమ్మల్ని [mimmalni] 'you', నన్ను [nannu] 'me', వాణ్ణి [waaNNi] 'him', అబ్బాయిని [abbaayini] 'boy, son', పిల్లవాణ్ణి [pillawaaNNi] 'child', నాన్నగార్ని [naannagaar(i)ni] 'father'. We shall refer to forms ending in ని/ను [ni/nu] as being in the *accusative case*. The accusative suffix added to a noun denotes the person or object affected by the action signalled by the following verb.

9.5. The postpositions ను [nu] and కు [ku] take the forms ని [ni] and కి [ki] if the preceding syllable ends in ఇ [i] or ఈ [ii], except in the case of personal pronouns with monosyllabic oblique stems, e.g. నీకు [niiku] 'to you' (sing.) and మీకు [miiku] 'to you' (pl.). Strictly speaking, in other cases they should take the forms ను [nu] and కు [ku], but there is a tendency in Modern Standard Telugu to use ని, కి [ni/ki] even where the stem does not end in ఇ [i] or ఈ [ii]. For example, అన్నని [annani] and అన్నకి [annaki], accusative and dative of అన్న [anna] 'elder brother', alternate freely with అన్నను [annanu] and అన్నకు [annaku].

9.6. *Model sentences:*

1. అతను కాఫీ తాగాడు.
[atanu kaafii taagEEDu.] — 'He drank coffee.'

2. అమ్మ మాకు కథ చెప్పింది.
[amma maaku kadha ceppindi.] — 'Mother told us a story.'

3. కమల పూలు కోసింది.
[kamala puulu koosindi.] — 'Kamala plucked (lit. cut) flowers.'

4. నేను పుస్తకం చదివాను.
[neenu pustakam cadiwEEnu.] — 'I read the book.'

5. మేం సినిమా చూశాము.
[meem sinimaa cuusEEmu.] — 'We saw a movie.'

9.7. Compare these sentences with the examples given in 9.3. Note that the nouns used as direct objects of verbs in these sentences, viz. కాఫీ [kaafii], కథ [katha] 'story', పూలు [puulu] 'flowers', పుస్తకం [pustakam] 'book', and సినిమా [sinimaa] 'cinema, movie', do not carry the accusative case suffix ని/ను [ni/nu]. The reason for this is that nouns denoting animate objects[2] must take the accusative suffix, whereas with inanimate nouns its use is optional. In the latter case it is more idiomatic to use the same form as the nominative in the accusative also.

9.8. Postpositions are added to the oblique stem in the singular and plural. Examples:

Singular

Basic stem (nominative)	కుక్క [kukka] 'dog'	స్నేహితుడు [sneehituDu] 'friend'	ఇల్లు [illu] 'house'
Oblique stem (genitive)	కుక్క [kukka] 'of a dog'	స్నేహితుడి [sneehituDi] 'of a friend'	ఇంటి [iNTi] 'of a house'
Accusative	కుక్కని/ను [kukkani/nu] 'dog'	స్నేహితుణ్ణి [sneehituNNi][3] 'friend'	ఇల్లు [illu][4] 'house'
Dative	కుక్కకి/కు [kukkaki/ku] 'to a dog'	స్నేహితుడికి [sneehituDiki] 'to a friend'	ఇంటికి [iNTiki] 'to a house'

Plural

Basic stem (nominative)	కుక్కలు [kukkalu] 'dogs'	స్నేహితులు [sneehitulu] 'friends'	ఇళ్ళు [iLLu] 'houses'
Oblique stem (genitive)	కుక్కల [kukkala] 'of dogs'	స్నేహితుల [sneehitula] 'of friends'	ఇళ్ళ [iLLa] 'of houses'
Accusative	కుక్కలని/ను [kukkalani/nu] 'dogs'	స్నేహితులని/ను [sneehitulani/nu] 'friends'	ఇళ్ళు [iLLu] 'houses'
Dative	కుక్కలకి/కు [kukkalaki/ku] 'to dogs'	స్నేహితులకి/కు [sneehitulaki/ku] 'to friends'	ఇళ్ళకి/కు [iLLaki/ku] 'to houses'

[2]The term 'animate objects' includes human beings and all other things which have life and motion; e.g. animals, birds, etc. Trees and plants are treated as inanimate.

[3]Derived by sandhi from స్నేహితుడిని [sneehituDini] (see 9.16).

[4]ఇల్లు [illu] 'house' being an inanimate object, the accusative case is the same as the nominative (see 9.7).

9.9. In the singular of nouns ending in అం/ఆం/ఎం [am/aam/em], the accusative and dative suffixes ని [ni] and కి [ki] are added to variant forms of the oblique stem. For stems ending in అం/ఆం [am/aam] the variants end in ఆని [aani], and for stems ending in ఎం [em] the oblique ends in ఏని [EEni] as shown below:

Singular

Basic stem (nominative)	గుర్రం [gurram] 'horse'	పళ్ళెం [paLLem] 'plate'	పెళ్ళాం [peLLaam] 'wife'
Oblique stem (genitive)	గుర్రం [gurram] 'of the horse'	పళ్ళెం [paLLem] 'of the plate'	పెళ్ళాం [peLLaam] 'of the wife'
Accusative	గుర్రాన్ని [gurraan(i)ni] 'horse'	పళ్ళెం [paLLem] 'plate'	పెళ్ళాన్ని [peLLaan(i)ni] 'wife'
Dative	గుర్రానికి [gurraaniki] 'to the horse'	పళ్ళేనికి [paLLEEniki] 'to the plate'	పెళ్ళానికి [peLLaaniki] 'to the wife'

Plural

Basic stem (nominative)	గుర్రాలు [gurraalu] 'horses'	పళ్ళేలు [paLLEElu] 'plates'	పెళ్ళాలు [peLLaalu] 'wives'
Oblique stem (genitive)	గుర్రాల [gurraala] 'of the horses'	పళ్ళేల [paLLEEla] 'of the plates'	పెళ్ళాల [peLLaala] 'of the wives'

Accusative	గుర్రాలని/ను [gurraalani/nu] 'horses'	పళ్ళేలు [paLLEElu] 'plates'	పెళ్ళాలని/ను [peLLaalani/nu] 'wives'
Dative	గుర్రాలకి/కు [gurraalaki/ku] 'to the horses'	పళ్ళేలకి/కు [paLLEElaki/ku] 'to the plates'	పెళ్ళాలకి/కు [peLLaalaki/ku] 'to the wives'

9.10. The accusative and dative cases of pronouns are set forth below.

Demonstrative pronouns

Singular

Nominative	వాడు 'he' [waaDu]	అది 'she, it' [adi]	
Genitive	వాడి/వాని 'his' [waaDi/waani]	దాని 'her, its' [daani]	
Accusative	వాణ్ణి 'him' [waaNNi]	దాన్ని 'her' [daanni]	అది *or* దాన్ని 'it' [adi] [daanni]
Dative	వాడికి/వానికి 'to him' [waaDiki/ waaniki]	దానికి 'to her, to it' [daaniki]	

Nominative	అతను/ఆయన [atanu/aayana]	'he'
Genitive	అతని/ఆయన [atani/aayana]	'his'
Accusative	అతన్ని/ ఆయన్ని [atanni/aayanni]	'him'
Dative	అతనికి/ఆయనకి [ataniki/aayanaki]	'to him'
Nominative	ఆమె/ఆవిడ [aame/aawiDa]	'she'
Genitive	ఆమె/ఆవిడ [aame/aawiDa]	'her'
Accusative	ఆమెని/ఆవిణ్ణి [aameni/aawiNNi]	'her'
Dative	ఆమెకి/ఆవిడకి [aameki/aawiDaki]	'to her'

Plural

Nominative	వారు [waaru]	వాళ్ళు [waaLLu]	'they' (m.f.)
Genitive	వారి [waari]	వాళ్ళ [waaLLa]	'their'
Accusative	వారిని [waarini]	వాళ్ళను [waaLLanu]	'them'
Dative	వారికి [waariki]	వాళ్ళకు [waaLLaku]	'to them'

Nominative	అవి [awi]	'they' (n.)
Genitive	వాటి [waaTi]	'their'
Accusative	అవి/వాటిని [awi/waaTini]	'them'
Dative	వాటికి [waaTiki]	'to them'

Personal pronouns

Singular

Nominative	నేను 'I' [necnu]	నీవు/నువ్వు 'you' [niiwu/nuwwu]
Genitive	నా 'my' [naa]	నీ 'your' [nii]
Accusative	నన్ను 'me' [nannu]	నిన్ను 'you' [ninnu]
Dative	నాకు 'to me' [naaku]	నీకు 'to you' [niiku]

Plural

Nominative	మేము [meemu] 'we' (exclusive)	మనం [manam] 'we' (inclusive)	మీరు [miiru] 'you'
Genitive	మా [maa] 'our'	మన [mana] 'our'	మీ [mii] 'your'
Accusative	మమ్మల్ని (~ను) [mammalani (~ nu)] 'us'	మనల్ని (~ను) [manalani (~nu)] 'us'	మిమ్మల్ని (~ను) [mimmalani (~ nu)] 'you'

Dative	మాకు [maaku] 'to us'	మనకి (~కు) [manaki(~ku)] 'to us'	మీకు [miiku] 'to you'

INTERROGATIVE PRONOUNS

	Polite Singular/Plural	
Nominative	ఎవరు [ewaru]	'who?'
Genitive	ఎవరి [ewari]	'whose?'
Accusative	ఎవరిని [ewarini]	'whom?'
Dative	ఎవరికి [ewariki]	'to whom?'

	Singular		*Plural*	
Nominative	ఏది [eedi]	'which?'	ఏవి [eewi]	'which?'
Genitive	దేని [deeni]	'of which?'	వేటి [weeTi]	'of which?'
Accusative	దేన్ని/ఏది [deenni/eedi]	'which?'	వేటిని/ఏవి [weeTini/eewi]	'which?'
Dative	దేనికి [deeniki]	'to which?'	వేటికి [weeTiki]	'to which?'

REFLEXIVE PRONOUNS

	Singular		*Plural*	
Nominative	తను/తాను [tanu/taanu]	'he/she'	తము/తాము [tamu/taamu]	'they'
Genitive	తన [tana]	'his/her'	తమ [tama]	'their'
Accusative	తనని (~ను) [tanani (~nu)]	'him/her'	తమని (~ను) [tamani (~nu)]	'them'
Dative	తనకి (~కు) [tanaki (~ku)]	'to him/her'	తమకి (~కు) [tamaki (~ku)]	'to them'

9.11. The accusative of ఏమిటి [eemiTi] 'what?' is ఏమి/ఏం [eem(i)], which denotes an indefinite object, as opposed to దేన్ని [deenni],

which refers to a definite object; e.g.

నువ్వు ఏం చూశావు? [nuwwu eem cuusEEwu?]	'What did you see?'
నువ్వు దేన్ని చూశావు? [nuwwu deen(i)ni cuusEEwu?]	'Which one (thing) did you see?'

దేనికి [deeniki] 'for what?' is also used in the sense of 'why?'

నువ్వు దేనికి వచ్చావు? [nuwwu deeniki waccEEwu?]	'Why (what for) have you come?'

9.12. Case suffixes are postpositions added to nouns to express the relationship between a noun and another noun or between a noun and a verb. So far we have encountered the suffixes ని/ను [ni/nu] signifying the direct object of a sentence, and కి/కు [ki/ku] signifying 'to' or 'for'. There are many other relationships that can be expressed by postpositions. Some examples are given in 9.13 and others in 26.9 and 26.10.

Other Postpositions

9.13. *Model sentences:*

a. నించి/నుంచి [ninci/nunci] 'from'

అతను మద్రాసు నుంచి వచ్చాడు. [atanu madraasununci waccEEDu.]	'He came from Madras.'

b. కోసం [koosam] 'for, for the sake of'

నేను ఉద్యోగం కోసం వెళ్ళాను. [neenu udyoogam koosam weLLEEnu.]	'I went for employment.'

c. తో [too] 'with (instrument), together with'

వాడు కుక్కను కర్రతో కొట్టాడు. [waaDu kukkanu karratoo koTTEEDu.]	'He beat the dog with the stick.'

d. కంటె [kaNTe] 'than, compared to'

ఆమె నాకంటె చిన్న. [aame naakaNTe cinna.]	'She is younger than me'.
నేను ఆమె కంటె పెద్ద. [neenu ame kaNTe pedda.]	'I am older than her.'

Note that after కంటె [kaNTe] a simple adjective is used, e.g: చిన్న [cinna] 'small, young' or పెద్ద [pedda] 'big, grown up'; Telugu has no comparative form corresponding to 'young-er', 'old-er' in English.

e. అ, న, ని [a, na, ni] 'in, at'; only certain nouns referring to time, place and direction take these suffixes; e.g. ఇంట [iNT-a] 'in the house', అడుగున [aDugu-na] 'at the bottom', పైన [pay-na] 'above', మధ్యన [madhya-na] 'in the middle', చివర్న [ciwar(a)-na], కొసన [kosana] 'at the tip', తూర్పున [tuurpu-na] 'in the east', ఉత్తరాన [uttaraana] 'in the north'. పొద్దున [poddu-na] 'in the morning', ఒడ్డున [oDDu-na] 'on the bank'; e.g.

మా ఊరు ఈ ఊరికి తూర్పున ఉంది.
[maa uuru ii uuriki tuurpuna undi.] — 'My village is to the east of this village.'

f. ద్వారా [dwaaraa] 'through (an agent)', గుండా [guNDaa] 'through (a place).'

నేను అతనిద్వారా పుస్తకం పంపుతాను.
[neenu atani dwaaraa pustakam pamputaanu.] — 'I shall send the book through him.'

9.14. Postpositions are added to the oblique stem of nouns and correspond in meaning to prepositions in English. We can classify them into two types.

Postpositions belonging to Type 1 only occur bound to oblique stems of nouns. A list of the most common postpositions of this type is given below. They never occur as separate words in a sentence, nor can any other postposition be added to them. (For examples of their uses, see 9.13, 26.9–10).

Postposition		*Meaning*
ని/ను	[ni/nu]	(accusative)
కి/కు	[ki/ku]	'to, for' (dative)
కోసం	[koosam]	'for the sake of, on account of'
తో	[too]	'with, along with'
నుంచి/నించి	[nunci/ninci]	'from'
అ/న/ని	[a/na/ni]	'in, on, at'
కంటె	[kaNTe]	'than, compared to'
గుండా/ద్వారా	[guNDaa/dwaaraa]	'through'

Postpositions belonging to Type 2 are separate words, for the most part denoting place and time; although they sometimes function as postpositions they can also occur as independent words, generally as adverbial nouns. A list of some of them with examples of their use as postpositions is given below. Their use as adverbial nouns will be treated in the next chapter. A feature of Type 2 postpositions is that postpositions of Type 1 can be added to them: e.g. లో [loo] 'in', లోనుంచి [loonunci] 'from inside', లోకి [looki] 'into' (lit. 'to inside'), etc. (see also 10.3.). We may consider cases of Type 1 as denoting more basic and fundamental relations than those of Type 2, viz. the actor, the affected, the instrument, source, goal, location, etc.

9.15. Examples of independent words as postpositions:

1. లో [loo] 'in'

మా ఇల్లు గుంటూరులో ఉన్నది.
[maa illu guNTuuruloo unnadi.] — 'Our house is in Guntur.'

ఇంట్లోకి రండి.
[iNTlooki raNDi.] — 'Please come into the house.'

2. లోపల [loopala] 'inside'

డబ్బు పెట్టె లోపల ఉన్నది.
[Dabbu peTTeloopala unnadi.] — 'The money is inside the box.'

లోపలికి రండి.
[loopaliki raNDi.] — 'Please come inside.'

3. మీద [miida] 'on'

కారు రోడ్డుమీద ఉన్నది.
[kaaru rooDDu miida unnadi.] — 'The car is on the road.'

కోతి ఇంటి కప్పుమీదికి ఎక్కింది.
[kooti iNTikappumiidiki ekkindi.] — 'The monkey climbed onto the roof of the house.'

4. కింద [kinda] 'under'

కాయితాలు పెట్టెకింద ఉన్నాయి.
[kaayitaalu peTTe kinda unnaay.] — 'The papers are under the box.'

కొండమీదనుంచి కిందకి చూశాడు.
[koNDamiidanunci kindaki cuusEEDu.] — 'He looked down from (lit. downwards from on) the hill.'

5. బైట [bayTa] 'outside'
ఊరిబైట గుడి ఉన్నది.
[uuribayTa guDi unnadi.] — 'There is a temple outside the village.'

6. దగ్గిర [daggira] 'near', 'contiguous'
మా ఊరు క్రిష్ణానదిదగ్గిర ఉన్నది.
[maa uuru kriSNaa nadi daggira unnadi.] — 'Our village is near the River Krishna.'
నా దగ్గిర డబ్బు లేదు.
[naa daggira Dabbu leedu.] — 'I have no money with me.'
అతను ఇంటిదగ్గిర ఉన్నాడు.
[atanu iNTidaggira unnaaDu.] — 'He is at home.'
దగ్గిరకి రండి
[daggiraki raNDi.] — 'Please come near (me).'

7. వెనక [wenaka] 'behind'
మా ఇంటివెనక తోట ఉన్నది.
[maa iNTi wenaka tooT(a) unnadi.] — 'Behind my house there is a garden.'

8. ముందు [mundu] 'in front of, before'
వాకిలి ముందు రోడ్డున్నది.
[waakili mundu rooDD(u) unnadi.] — 'In front of the doorway there is a road.'

9. లా, లాగు, లాగా [laa, laagu, laagaa] 'like'
వీడు మా తమ్ముడిలాగా ఉన్నాడు.
[wiiDu maa tammuDilaagaa unnaaDu.] — 'He is like my younger brother.'

10. ప్రకారం [prakaaram] 'according to'
నా ఉత్తరువు ప్రకారం పని చేశావా?
[naa uttaruwu prakaaram pani ceesEEwaa?] — 'Did you do the work according to my order?'
మామూలు పద్ధతి ప్రకారం
[maamuulu paddhati prakaaram] — 'According to the usual system.'

11. తర్వాత [tar(a)waata] 'after'
ఆయన తరవాత ఎవరు వస్తారు ?
[aayana tarawaata ewaru wastaaru?] — 'Who will come after him?'

12. వరకు, దాకా [waraku, daakaa] 'up to (place), until (time)'
వీధి చివరి వరకు నేరుగా వెళ్ళండి.
[wiidhi ciwari waraku neerugaa weLLaNDi.] — 'Go straight to the end of the street.'

13. ఎదుట [eduTa] 'opposite'
మాఇంటి ఎదుట పెద్దచెట్టున్నది.
[maa iNTi eduTa pedda ceTT(u) unnadi.] — 'There is a big tree opposite our house.'

14. మధ్యన [madhya(na)] 'between'
ఆ రెండిళ్ళ మధ్యన సందున్నది.
[aa reND(u) iLLa madhyana sand(u) unnadi.] — 'Between those two houses there is a lane.'

15. పక్కన [pakka (na)] 'by the side of'
నా పక్కన కూర్చోండి.
[naa pakka(na) kuurcooNDi.] — 'Please sit beside me.'

16. పాటు [paaTu] 'for (of time)'
ఈ పుస్తకం నాకు నెల రోజులపాటు ఇస్తారా ?
[ii pustakam naaku nela roojulapaaTu istaaraa?] — 'Will you lend me this book for a month?'

17. వైపు [waypu] 'in the direction of, towards'
ఆమె నా వైపు చూసింది.
[aame naa waypu cuusindi.] — 'She looked towards me'.

9.16. **Sandhi**. When two apical consonants occur in succession with an intervening short vowel within a word, the vowel is usually dropped in pronunciation. Apical consonants are the ones produced by the raised tongue-tip, i.e. apex, touching the alveolar ridge or dome of the hard palate. These sounds are ర [r], ల [l], న [n], ణ [N], and డ [D].

Examples:

[atani + ni → atan + ni] 'him', [mimmala + ni] → [mimmal + ni] 'you (plural)'. The sequence [D + n] arising from the loss of the short vowel undergoes further change: [D + n → NN], [waaDi + ni → waaD + ni → waaN + Ni] 'him'.

CHAPTER 10

Adverbial Nouns: Nouns of Time and Place

10.1. *Model sentences:*

1. మా తమ్ముడు బైట కూర్చున్నాడు. [maa tammuDu bayTa kuurcunnaaDu.] 'My younger brother is sitting outside.'
2. మీ స్నేహితుడు లోపల ఉన్నాడు. [mii sneehituDu loopala unnaaDu.] 'Your friend is inside.'
3. ఆయన పైకి వెళ్ళాడు. [aayana payki weLLEEDu.] 'He went up.'
4. మీరు నిన్నటి పత్రిక చూశారా? [miru ninnaTi patrika cuusEEraa?] 'Have you seen yesterday's newspaper?'
5. ఇక్కడి నీళ్ళు ఎలాగున్నాయి? [ikkaDi niiLLu elaagu unnaayi?] 'What is the water of this place like?'
6. పడమటి దిక్కు చూడండి. [paDamaTi dikku cuuDaNDi.] 'Please look in the western direction.'

10.2. Refer back to the sentences with 'time' and 'place' postpositions in 9.15. Many words in Telugu which correspond to adverbs in English have features which lead us to classify them as nouns. They form a special type of nouns without gender or number and will be called 'adverbial nouns' to indicate that they also function as adverbs. The features which distinguish them as nouns are:

(1) Their ability to form an oblique stem, which can be used adjectivally; e.g.

నిన్న [ninna]	'yesterday'	నిన్నటి పత్రిక [ninnaTi patrika]	'yesterday's newspaper'

పడమర [paDamara]	'west'	పడమటి దిక్కు [paDamaTi dikku]	'western direction'
కింద [kinda]	'under'	కింది భాగం [kindi bhaagam]	'the lower part'

(2) Their ability to add postpositions to the oblique stem; e.g.

ఇవ్వేళ [iwwEELa]	'today'	ఇవ్వేళటి నుంచి [iwwEELaTinunci]	'from today'
అప్పుడు [appuDu]	'then'	అప్పటికి [appaTiki]	'till then'
మీద [miida]	'up, on'	మీదికి [miidiki]	'upwards'
		మీదినుంచి [miidinunci]	'from above'

10.3. Some adverbial nouns can also function as postpositions, as has been illustrated in 9.15. Even when they are so used, other postpositions can be added to their oblique stems; e.g. ఊరి బైటి నుంచి [uuribayTinunci] 'from outside the village.'

10.4. Adverbial nouns form their oblique stems by the addition of certain suffixes with or without the modification of the basic stem. In terms of their oblique formation, they are classified as follows (for identification of classes see 8.5.).

B. Demonstrative and interrogative adverbial nouns denoting place form their oblique by the addition of ఇ[i]:

Basic stem		*Oblique stem*	
అక్కడ [akkaDa]	'there'	అక్కడి [akkaDi]	'belonging there'
ఇక్కడ [ikkaDa]	'here'	ఇక్కడి [ikkaDi]	'belonging here'
ఎక్కడ [ekkaDa]	'where'	ఎక్కడి [ekkaDi]	'belonging where'

To this class also belong a few other nouns of direction ending in ల [la] or ర [ra];

లోపల [loopala] 'inside' లోపలి [loopali] adj. 'inside'

దగ్గర	[daggara]	'near'	దగ్గరి	[daggari]	adj. 'near'
అవతల	[awatala]	'that side'	అవతలి	[awatali]	'of that side'
చివర	[ciwara]	'end'	చివరి	[ciwari]	'of the end'

C. A few nouns having three or more syllables or a long and a short syllable ending in డు [Du], రు [ru], లు [lu] replace these endings by టి [Ti]:

మొదలు	[modalu]	'beginning'	మొదటి	[modaTi]	'first'
ఎదురు	[eduru]	'opposite'	ఎదుటి	[eduTi]	adj. 'opposite'
బయలు	[bayalu]	'outside'	బయటి	[bayaTi]	'of outside'
అప్పుడు	[appuDu]	'then'	అప్పటి	[appaTi]	'of that time'
ఇప్పుడు	[ippuDu]	'now'	ఇప్పటి	[ippaTi]	'of this time'
ఎప్పుడు	[eppuDu]	'when?'	ఎప్పటి	[eppaTi]	'of which time?'

Note that in the last three items, *u* of the middle syllable becomes *a* when టి [Ti] is added. In the case of ఎదురు [eduru], both ఎదుటి [eduTi] and ఎదటి [edaTi] are used in modern Telugu.

D. In the remaining nouns denoting place and time, టి [Ti] or అటి [aTi] are added to form the oblique:

(i) టి [Ti]:

నిన్న [ninna]	'yesterday'	నిన్నటి [ninnaTi]	'of yesterday'
మొన్న [monna]	'day-before-yesterday'	మొన్నటి [monnaTi]	'of the day before yesterday'
ఇవ్వేళ [iwwEELa]	'today'	ఇవ్వేళటి [iwwEELaTi]	'of today'
వెనక [wenaka]	'behind, in the past'	వెనకటి [wenakaTi]	'back (adj), belonging to the past'
మీద [miida]	'above'	మీద/మీది/మీదటి [miida / miidi / miidaTi]	'upper, future'
కింద [kinda]	'below'	కింద/కింది/కిందటి [kinda / kindi / kindaTi]	'lower, bygone'
ఇందాక [indaaka]	'before this'	ఇందాకటి [indaakaTi]	'of the time just past, previous'

(ii) అటి [aTi];

రేపు [reepu]	'tomorrow'	రేపటి [reepaTi]	'of tomorrow'
ముందు [mundu]	'in front, next, formerly'	ముందటి [mundaTi]	'front (adj), next, former'
మునుపు [munupu]	'formerly'	మునుపటి [munupaTi]	'of a past age'
ఇదివరకు [idiwaraku]	'up till now'	ఇదివరకటి [idiwarakaTi]	'recent, previous'

There are adverbs of manner (see 12.10) which also take టి [Ti] to form the genitive stem, but no case suffixes are added to these:

అలా	[alaa]	'in that manner'	అలాటి	[alaaTi]	'that kind of'
ఇలా	[ilaa]	'in this manner'	ఇలాటి	[ilaaTi]	'this kind of'
ఎలా	[elaa]	'in what manner'	ఎలాటి	[elaaTi]	'what kind of'

There is one stem సేపు [seepu] 'duration' which always occurs after an adjective. Its oblique is formed by adding అటి [aTi]:

కాసేపు [kaaseepu]	'a short while'	కాసేపటికి [kaaseepaTiki]	'for a short while'
చాలా సేపు [caalaaseepu]	'a long time'	చాలా సేపటికి [calaaseepaTiki]	'after a long time'

10.5. The nominative forms (i.e. basic stems) of the nouns of time and place are used adverbially to modify the verb which follows them. Case suffixes and postpositions కి [ki], నుంచి [nunci], etc. are added to express such meanings as 'to' (time, place) or 'from' (time, place) and so on. Notice that adverbial nouns do not take the direct object suffix ను/ని [nu/ni], since they cannot occur as direct object of a transitive verb. Study the following illustrative sentences:

మీరు ఎక్కడ ఉంటారు? [miiru ekkaDa uNTaaru?]	'Where do you live?'
ఆయన నిన్న వచ్చారు. [aayana ninna waccEEru.]	'He came yesterday.'

మా పిల్లలు ఇక్కడ లేరు. — 'Our children are not here.'
[maa pillalu ikkaDa leeru.]

వాడు పగలు నిద్రపోతాడు. — 'He sleeps during the day.'
[waaDu pagalu nidrapootaaDu.]

నేను రేపు వస్తాను. — 'I will come tomorrow.'
[neenu reepu wastaanu.]

Nouns of time such as 'yesterday' and 'today' can occur as subjects of noun-noun (equative) sentences (see 26.5):

ఇవ్వేళ దీపావళి. — 'Today is Dipavali (festival of lights).'
[iwwEELa diipaawaLi.]

రేపు క్రిస్మస్ పండగ. — 'Tomorrow will be Christmas.'
[reepu krismas paNDaga.]

ఎల్లుండి జులై తొమ్మిది. — 'The day after tomorrow will be July 9.'
[elluNDi julay tommidi.]

ఆవలెల్లుండి అమావాస్య. — 'The day after the day after tomorrow will be Amawasya.'
[aawal(a)-elluNDi amaawaasya.]

The last two ఎల్లుండి [elluNDi] and ఆవలెల్లుండి [aawal(a)elluNDi] do not add any suffixes in forming the oblique stem. They belong to Class A (see 8.5).

10.6. The locative suffix అ [a] (see 9.13 (e)) is added to nouns of place and direction when they are used adverbially; e.g.

కిందటి+అ [kindaTi + a] → కిందట [kindaTa]
మొదటి+అ [modaTi + a] → మొదట [modaTa]
బయటి+అ [bayaTi + a] → బయట [bayaTa]
ఎదుటి+అ [eduTi + a] → ఎదుట [eduTa]

గంట కిందట ఎవరు వచ్చారు? — 'Who came an hour ago?'
[gaNTa kindaTa ewaru waccEEru?]

మొదట ఎవరు వచ్చారు? — 'Who came first?'
[modaTa ewaru waccEEru?]

బయట ఎవరున్నారు? — 'Who is outside?'
[bayaTa ewar(u)unnaaru?]

A similar formation ఇక మీదట [ika miidaTa] 'hereafter' has మీదట [miidaTa] from మీదటి + అ [miidaTi + a].

10.7. The stems తరవాతి [tarawaati] 'next (adj.)' and తరవాత [tarawaata] 'next (adv.), later' are the genitive and locative respectively of an obsolescent basic stem తరవాయి [tarawaayi], e.g.,

తరవాతి పని ఏమిటి? — 'What is the next job?'
[tarawaati pani eemiTi?]

అతని తరవాత ఎవరు? — 'Who is next to him?'
[atani tarawaata ewaru?]

తరవాత వెళ్ళండి. — 'Please go later.'
[tarawaata weLLaNDi.]

The forms ఆతరవాత [aatarawaata] and అటుతరవాత [aTu tarawaata] are also used frequently in the sense of 'afterwards'.

10.8. Occasionally in the written language an oblique stem of లో [loo] occurs as లోని [looni].

CHAPTER 11

Numerals and Quantifiers

11.1. *Model Sentences:*

1. (a)	మీ అన్నగారికి ఎన్ని ఇళ్ళు ఉన్నాయి? [mii annagaariki enni iLL(u)unnaayi?]	'How many houses has your elder brother?'
(b)	ఆయనకి రెండు ఇళ్ళు ఉన్నాయండి. [aayanaki reND(u) iLL(u) unaayaNDi.]	'He has two houses, sir.'
2. (a)	మీకు ఎన్ని ఇళ్ళు ఉన్నాయి? [miiku enni iLL(u) unnaayi?]	'How many houses have you?'
(b)	నాకు ఒకే ఇల్లు ఉన్నది. [naak(u) okee ill(u) unnadi.]	'I have only one house.'
3. (a)	ఈ పుస్తకాల ఖరీదు ఎంత? [ii pustakaala khariid(u) enta?]	'What (lit. how much) is the cost of these books?'
(b)	నూరు రూపాయిలు (వంద రూపాయిలు). [nuur(u) ruupaayilu (*or* wanda ruupaayilu).]	'A hundred rupees.'
4. (a)	మీకు ఎంతమంది పిల్లలు? [miik(u) entamandi pillalu?]	'How many children have you?'
(b)	ముగ్గురు; ఒక ఆడపిల్ల, ఇద్దరు మొగ పిల్లలు. [mugguru; oka aaDa pilla, iddaru mogapillalu.]	'Three; one girl and two boys.'
5.	నిన్న ఒకడు మా యింటికి వచ్చాడు. [ninna okaDu[1] maa iNTiki waccEEdu.]	'Yesterday someone (lit. one man) came to my house.'

[1]But ఎవరో [ewaroo] 'someone' and కొందరు/కొంతమంది [kondaru/kontamandi] 'some persons' are more common.

6.	ఒక ఊళ్ళో ఒక రాజున్నాడు. [oka uuLLoo oka raaj(u) unnaaDu.]	'There was a king in a town.'
7.	రెండు రెండ్లు నాలుగు. [reNDureNDLu naalugu.]	'Two two's are four.'
8.	రూపాయికి నూరు పైసలు. [ruupaayiki nuurupaysalu.]	'There are 100 paise in a rupee.'
9.	మూడు వందల రూపాయిలు ఖర్చు పెట్టాం. [muuDu wandala ruupaayilu kharcu peTTEEm.]	'We spent three hundred rupees.'
10.	వాళ్ళంతా సినిమాకి వెళ్ళారు. [waaLL(u) antaa sinimaaki weLLEEru.]	'They all went to a movie.'
11.	నన్ను ఎవరూ చూడలేదు. [nannu ewaruu cuuDaleedu.]	'Nobody saw me.'

11.2. Numerals form a special type of noun in Telugu. They have oblique forms and case suffixes like the other nouns. They are used either as adjectives, as in Sentences 1b, 2b, or as nouns, as in 4b, 5 and 7. Note particularly the uses of the dative suffix కి/కు [ki/ku] in Sentences 1, 2, 4 and 8.

11.3. The root ఒక [oka] 'one' is an adjectival form. From it the following noun forms are derived: (1) ఒకడు [okaDu] 'one man, someone (male)', (2) ఒకతె/ఒకర్తె [okate/okarte] 'one woman, someone (female)', (3) ఒకటి [okaTi] 'one (thing)', (4) ఒకరు [okaru] 'someone' (polite singular) or 'some persons' (plural). The other numerals have only two forms, one for things other than human beings and one for male and female persons (see 6.15 and 6.16). ఒక [oka] often loses its meaning 'one' and is equivalent to the indefinite article in English (as in Sentence 6 in 11.1). ఒక [oka] is abbreviated to ఓ [oo] in rapid speech.

The క [k] in ఒక [oka] may be doubled, this sometimes implies emphasis; e.g., నాకు ఒక్క కొడుకున్నాడు. [naaku okka koDuk(u) unnaaDu] 'I have only one son.'

Another adjectival form ఒంటి [oNTi] 'one, single' is used in only a few expressions like ఒంటెద్దు బండి [oNTeddu baNDi] 'a single

bullock cart' and ఒంటి గంట [oNTi gaNTa] 'one o'clock' as distinguished from ఒక గంట [oka gaNTa] 'one hour'.

11.4. The other cardinal numerals that have to be learned and memorized are (orthographic *ai*=*ay* in transcription):

రెండు	[reNDu]	'2'	పదహారు	[padahaaru]	'16'
మూడు	[muuDu]	'3'	పదిహేడు	[padiheeDu]	'17'
నాలుగు	[naalugu]	'4'	పద్యెనిమిది	[padyenimidi]	'18'
ఐదు	[aydu]	'5'	పందొమ్మిది	[pandommidi]	'19'
ఆరు	[aaru]	'6'	ఇరవై	[iraway]	'20'
ఏడు	[eeDu]	'7'	ముప్పై	[mupphay]	'30'
ఎనిమిది	[enimidi]	'8'	నలభై	[nalabhay]	'40'
తొమ్మిది	[tommidi]	'9'	యాభై	[yaabhay]	'50'
పది	[padi]	'10'	అరవై	[araway]	'60'
పదకొండు	[padakoNDu]	'11'	డెబ్బై	[Debbhay]	'70'
పన్నెండు	[panneNDu]	'12'	ఎనభై	[enabhay]	'80'
పదమూడు	[padamuuDu	'13'	తొంభై	[tombhay]	'90'
పద్నాలుగు	[padnaalugu]	'14'	నూరు/వంద	[nuuru *or* wanda]	'100'
పదిహేను	[padiheenu]	'15'	వేయి/వెయ్యి	[weeyi/weyyi]	'1000'

లక్ష	[lakSa]	'100,000 (a lakh)'
కోటి	[kooTi]	'10,000,000 (a crore)'

The above forms of numerals are used for all things other than human beings. When referring to human beings, the forms are:

ఇద్దరు	[iddaru]	'two persons'
ముగ్గురు	[mugguru]	'three persons'
నలుగురు	[naluguru]	'four persons'
ఐదుగురు	[ayduguru]	'five persons'
ఆరుగురు	[aaruguru]	'six persons'
ఏడుగురు	[eeDuguru]	'seven persons'
ఎనిమిదిమంది	[enimidimandi]	'eight persons'
తొమ్మిదిమంది	[tommidimandi]	'nine persons'
పదిమంది	[padimandi]	'ten persons', etc.

Note: ఎనమండుగురు [enamaNDuguru] and తొమ్మండుగురు [tommaNDuguru] are used in some dialects for ఎనిమిదిమంది [enimidimandi] and తొమ్మిదిమంది [tommidimandi].

11.5. Numerals generally occur as adjectives and come just before the nouns they qualify. When a numeral ending in the plural suffix లు [lu] is used attributively (as an adjective), the oblique suffix అ [a] is added to it (see 8.9 and the example in 11.1, Sentence 9). Sometimes a numeral follows a noun instead of preceding it. Then they become two nouns in apposition with each other; e.g.

ఇద్దరు అబ్బాయిలు వచ్చారు.
[iddar(u) abbaayilu waccEEru.]
or
అబ్బాయిలు ఇద్దరు వచ్చారు.
[abbaayil(u) iddaru waccEEru.]
} 'Two boys have come'.

ఒక పాట పాడండి.
[oka paaTa paaDaNDi.]
or
పాట ఒకటి పాడండి.
[paaTa okaTi paaDaNDi.]
} 'Please sing a song.'

Compound Numerals

11.6. (a) Numerals for 21 to 29, 91 to 99, etc. are formed by adding the words for 1 to 9 to the words for 20, 30, 90, and so on:

ఇరవై ఒకటి	[irawayokaTi]	'21' (20 + 1)
ఇరవై రెండు	[irawayreNDu]	'22'

ముప్పై నాలుగు	[mupphay naalugu]	'34'
యాభై అయిదు	[yaabhay aydu]	'55'
తొంభై తొమ్మిది	[tombhay tommidi]	'99'

(b) Numerals for 200, 300, 2000, 3000, etc. are formed by adding the words for 100, 1000, etc. to words for 2, 3, etc.[2]

రెండు వందలు	[reNDu wandalu]	'200' (2 × 100)
మూడు వేలు	[muuDu weelu]	'3000'
రెండు లక్షలు	[reNDu lakSalu]	'2 lakhs'
మూడు కోట్లు	[muuDu kooTLu]	'3 crores'

Note that the plural of వెయ్యి [weyyi] is వేలు [weelu].

(c) Numerals like 201 to 209, 2001 to 2009, etc. are formed by adding the words for 1 to 9 to the oblique forms of compound words for 200, 2000, etc.

రెండు వందలు
[reNDuwandalu] (nominative)
రెండు వందల
[reNDuwandala] (oblique)
రెండు వందల యాభై ఒకటి
[reNDuwandala yaabhay okaTi] '251' (2 × 100 + 50 + 1)
రెండువేల ముప్పై నాలుగు
[reNDuweela mupphay naalugu] '2034'

(d) In compound numerals, the stem of నూరు [nuuru] 'hundred' is changed to నూట [nuuTa] when followed by other numerals, e.g. నూట ఇరవై ఒకటి [nuuTa iraway okaTi] '121'.

Similarly వెయ్యి 'thousand' in numbers below 2000 is changed to వెయ్యీ [weyyii], e.g.

వెయ్యీ ముప్పై రెండు [weyyii mupphay reNDu] '1032'

(e) When compound numerals are used to denote persons, the human suffix మంది [mandi] is added at the end:

ఇరవై అయిదు మంది	[iraway aydu mandi]	'25 persons'
నాలుగు వేల మంది	[naalugu weela mandi]	'4000 persons'
అరవై ఒక్క మంది	[araway okka mandi]	'61 persons'

[2] The forms ఇన్నూరు [innuuru] and మున్నూరు [munnuuru] are used for 200 and 300 in the (Southern) Rayalasima dialect.

Note that మంది [mandi] 'persons' is added to the oblique (genitive) stem; in the case of the numeral '1' occurring in compounds మంది [mandi] follows the adjectival form ఒక్క [okka]. In some standard varieties of speech human numerals given in 11.4 are also used: e.g.

ఇరవై ఐదుగురు	[iraway ayduguru]	'25 persons'
నలభై నలుగురు	[nalabhay naluguru]	'44 persons'

11.7. When case suffixes are added, stems of the numerals from 1 to 9 form their obliques like other nouns (see 8.5, 10.4):

Basic stem		*Oblique stem*	
ఒకడు [okaDu]	'one person'	ఒకడి [okaDi]	'of one person'
ఇద్దరు [iddaru]	'two persons'	ఇద్దరి [iddari]	'of two persons'
ముగ్గురు [mugguru]	'three persons'	ముగ్గురి [mugguri]	'of three persons'

Stems that end in డు [Du] and రు [ru] add ఇ [i] to form the oblique when they denote persons (see Class B (1) in 8.5).

Numerals referring to non-human nouns add ఇంటి [iNTi] or ఇటి [iTi] to form the oblique stem; e.g.

Basic stem		*Oblique stem*	
రెండు [reNDu]	'2'	రెండిటికి [reNDiTi-ki] *or* రెండింటికి [reNDiNTi-ki]	'for 2'

The oblique of నూరు [nuuru] is నూటి [nuuTi] as for Class C stems (see 8.5).

Fractions

11.8. The words సగం [sagam], అర్థ [artha] and అర [ara] are used in different situations for 'half'. సగం [sagam] means half of any number or quantity; అర్థ [artha] and అర [ara] mean half of one unit. అర్థ [artha] is used in conjunction only with certain nouns and not with others; అర [ara] is used in a wider number of situations; e.g.

నాకు సగంవంతు ఇచ్చాడు. 'He gave me a half share.'
[naaku sagam wantu iccEEDu.]

సగం దూరం వెళ్ళాడు.
[sagam duuram weLLEEDu.] — 'He went half way (lit. half the distance).'

సగం మంది కూర్చున్నారు.
[sagam mandi kuurcunnaaru.] — 'Half the people sat down.'

యాభై లో సగం ఇరవై ఐదు.
[yaabhay loo sagam iraway aydu.] — 'Twenty-five is half of fifty.'

ఇది సగం పాలు, సగం నీళ్ళు.
[idi sagam paalu, sagam niiLLu.] — 'This is half water, half milk.'

Study the following words for fractions:

అర్ధ రూపాయి	[artha ruupaayi]	'half a rupee'
అర్ధ చంద్రుడు	[artha candruDu]	'the half moon'
అర్ధ భాగం అర భాగం సగం భాగం	[artha bhaagam] [ara bhaagam] [sagam bhaagam]	'a half (lit. 'the half part')'
అర్ధ గంట అర గంట	[artha gaNTa] [ara gaNTa]	'half an hour'
అర్ధ నిమిషం అర నిమిషం	[artha nimiSam] [ara nimiSam]	'half a minute'
అర పేజీ	[ara peejii]	'half a page'
అరగ్లాసు నీళ్ళు	[ara glaasu niiLLu]	'half a glass of water'
మూడోవంతు	[muuDoo wantu]	'one third' (lit. a third part)
మూడింట రెండు భాగాలు/వంతులు	[muuDiNTa reNDu bhaagaalu] *or* [wantulu]	'two thirds (lit. two parts out of three)
పావు/పాతిక	[paawu]/[paatika][3]	'one quarter'
ముప్పావు/ముప్పాతిక	[muppaawu]/[muppaatika]	'three quarters'
ఐదోవంతు	[aydoo wantu]	'one fifth'
ఐదింట రెండు వంతులు	[aydiNTa reNDu wantulu]	'two fifths,' etc.
ఒకటిన్నర	[okaTinnara]	'one and a half'

[3] పాతిక [paatika] is also sometimes used for 'twenty-five.'

రెండున్నర	[reNDunnara]	'two and a half'
మూడున్నర	[muuDunnara]	'three and a half'
ఒకటింబావు	[okaTimbaawu]	'one and a quarter'
రెండుంబావు	[reNDumbaawu]	'two and a quarter'
ఒకటీ ముప్పావు	[okaTiimuppaawu]	'one and three quarters'
రెండూముప్పావు	[reNDuumuppaawu]	'two and three quarters'

The suffix ఓ [-oo] is added to numeral nouns (cardinals) to form adjectives (ordinals); e.g. మూడు [muuDu] 'three': మూడో [muuD-oo] 'third'; నాలుగో [naalug-oo] 'fourth', ఐదో [ayd-oo] 'fifth', etc. (see Chapter 12).

When the words for 'half' and 'one fourth' are added to numerals, a coordinating element meaning 'and' occurs between the two. It is న్న [nn] before అర [ara] 'half', మ్ [m] before పావు [paawu] (which then becomes బావు [baawu]), and simple lengthening of the vowel elsewhere; e.g.

రెండు-న్న-అర	[reNDu + *nn* + ara]	'two *and* a half'
ఒకటి-ం-బావు	[okaTi + *m* + baawu]	'one *and* a quarter'
రెండూ ముప్పావు	[reNDu-*u*-muppaawu]	'one *and* three quarters'

11.9. *Model Sentences:*

1. వాడికి నూటికి పది మార్కులు వచ్చాయి.
   [waaDiki nuuTiki padimaarkulu waccEEyi.] — 'He got 10 marks out of 100.'
2. పది పదులు నూరు.
   [padipadulu nuuru.] — 'Ten tens are a hundred.'
3. అతను నాకంటె మూడింతలు తింటాడు.
   [atanu naakaNTe muuDintalu tiNTaaDu.] — 'He eats thrice as much as I.'
4. ఇప్పుడు టైం పదిన్నర అయింది.
   [ippuDu Taym padinnara ayindi.] — 'Now the time is 10:30.'
5. వాళ్ళు అమెరికాలో రెండేళ్ళ మూడునెలల నాలుగు రోజులున్నారు.
   [waaLL(u) amerikaaloo reNDeeL-La muuDu-nel(a)la naalugu roojul(u) unnaaru.] — 'They were in America for 2 years, 3 months and 4 days.'

11.10 In the above sentences 'fractions' and 'multiples' are expressed by nominal compounds (inseparable combinations of two or more words) and noun phrases (separable combinations of two or more words).

'Per cent' is expressed by the noun శాతం [śaatam] added to a numeral (e.g. పదిశాతం [padiśaatam] '10%'), or by a periphrastic expression (e.g. నూరులో/నూటికి పది వంతులు [nuuruloọ/nuuTiki padiwantulu] 'in/for a hundred, ten units'; (వంతు/పాలు [wantu/paalu] 'share, part, unit').

Multiplication

11.11. Simple multiplication is expressed by putting the numerals (multiplied and multiplying) together and adding a plural suffix at the end of the phrase; e.g.

రెండు రెండ్లు	[reNDureNDLu]	'2 × 2'
ఎనిమిది ఎనుముదులు	[enimid(i) enumudulu]	'8 × 8'
నాలుగిరవైలు	[naalug(u)irawaylu]	'4 × 20'

Another mode of expressing multiples ('times') is by adding the word రెట్లు [reTLu] (plural; the singular is obsolete) to a numeral; e.g.

ఐదు రెట్లు	[aydu reTLu]	'5 times'
పన్నెండు రెట్లు	[panneNDureTLu]	'12 times'

Alternatively ఇంతలు [intalu], a plural noun reduced to a suffix is added, particularly when referring to quantity or mass; e.g. పదింతలు [pad(i)intalu] '10 times as much as ...',

వాడు నాకంటె మూడింతలు బరువు.
[waaDu naakaNTe muuDintalu baruwu.] — 'He is three times heavier than I.'

For 'double' or 'twice', there are three expressions రెండింతలు [reNDintalu], రెండు రెట్లు [reNDureTlu] or రెట్టింపు [reTTimpu].

11.12. In calculating time in terms of higher and lower units, i.e. years and months, months and days, hours and minutes, minutes and seconds, and so on, both nouns occur in the plural, but the penultimate word takes the genitive (oblique) form:

మూడేళ్ళ నాలుగు నెలలు
[muuD(u)eeLLa naalugu nelalu] — '3 years and 4 months'

రెండు గంటల పది నిమిషాలు
[reNDugaNTala padinimiSaalu] — '2 hours and 10 minutes'

యాభై నిమిషాల ఐదు సెకండ్లు
[yaabhay nimiSaala aydu sekaNDLu] — '50 minutes and 5 seconds'

Note that fraction words are frequently used in expressing the time of day.

ఒంటి గంట	[oNTigaNTa]	'1 o'clock'
రెండు గంటలు	[reNDugaNTalu]	'two o'clock'
మూడుంబావు	[muuDumbaawu]	'three and a quarter' (a quarter past three)
ఒకటిన్నర	[okaTinnara]	'one and a half' (one-thirty)

Determinative Nouns

11.13. *Model Sentences:*

1. నిన్న ఎంతమంది మీ ఇంటికి వచ్చారు?
   [ninna entamandi mii iNTiki waccEEru?] — 'How many people came to your house yesterday?'
2. గ్లాసులో ఎన్ని నీళ్ళున్నాయి?
   [glEEsuloo enni niiLL(u) unnaayi?] — 'How much water is there in the glass?'
3. మీ ఇంట్లో ఎన్ని గదులున్నాయి?
   [mii iNTLoo enni gadul(u) unnaayi?] — 'How many rooms are there in your house?'
4. మీరు ఇన్ని తెలుగు పుస్తకాలు చదివారా?
   [miir(u) inni telugu pustakaalu cadiwEEraa?] — 'Have you read this many Telugu books?'
5. అక్కడ ఎందరున్నారు?
   [akkaDa endar(u) unnaaru?] — 'How many people are there?'
6. నాకు కొన్ని ఇస్తారా?
   [naaku konni istaaraa?] — 'Will you give me some?'
7. మీకు అన్నీ ఇస్తాను
   [miiku annii istaanu] — 'I will give them all to you.'

11.14. Determinative nouns, of which examples are given above. form another special type of noun in Telugu. The following is a list of such nouns.

Non-human singular:

అంత	[anta]	'that much, so much'
ఇంత	[inta]	'this much'
ఎంత	[enta]	'how much'
కొంత	[konta]	'some (quantity)'

Non-human plural:

అన్ని	[anni]	'that number, so many'
ఇన్ని	[inni]	'this number'
ఎన్ని	[enni]	'how many'
కొన్ని	[konni]	'some (number)'

Male and female persons:

అందరు/అంతమంది [andaru/antamandi]	'that many (people)'/ 'so many (people)'
ఇందరు/ఇంతమంది [indaru/intamandi]	'this many (people)'
ఎందరు/ఎంతమంది [endaru/entamandi]	'how many (people)'
కొందరు/కొంతమంది [kondaru/kontamandi]	'some (people)'

When the words అంత [anta], అన్ని [anni] and అందరు [andaru] are used as pronouns (i.e. as substitutes for nouns), their final vowels are lengthened to emphasize the meaning of 'all', somewhat equivalent to 'everything, everyone' in English; e.g.

అందరూ వచ్చారు.	[andaruu waccEEru.]	'All (everybody) came.'
అన్నీ చదివాను.	[annii cadiwEEnu.]	'I have read all (every one of them).'
అంతా చూశాను.	[antaa cusEEnu.]	'I have seen all (everything).'

The oblique stems of non-human determinatives అన్ని [anni], ఇన్ని [inni], ఎన్ని [enni] and కొన్ని [konni] are formed by adding the suffixes ఇటి/ఇంటి [iTi/iNTi] as in the case of numerals (see 11.7).

The obliques of the human determinatives అందరు [andaru], ఇందరు [indaru], etc. are formed by adding ఇ [i] as in the case of demonstrative pronouns ending in రు [ru] (see 8.5); e.g.

అతనందరినీ పిలిచాడు. [atanu andarinii pilicEEDu]	'He invited them all.'
నేనన్నిటినీ చూశాను. [neen(u) anniNTinii cuusEEnu]	'I saw them all.'[4]

11.15. *Model Sentences:*

1. అంత పెద్ద పుస్తకం చదివారా? [anta pedda pustakam cadiwEEraa?]	'Have you read so big a book (as that)?'
2. అతనింత చిన్న ఇంట్లో ఉన్నాడు. [atan(u) inta cinna iNTLoo unnaaDu.]	'He stayed (lit. he was) in so small a house (as this).'
3. మీకు ఎంత మంచి తోట ఉన్నది! [miik(u) enta manci tooTa unnadi!]	'How fine a garden you have!'
4. మీ ఊరిక్కడికి ఎంతదూరం? [mii uur(u) ikkaDiki enta duuram?]	'How far is your town from here?'
5. నేను మీ ఊళ్ళో కొంతకాలం గడిపాను. [neenu mii uuLLoo konta kaalam gaDipEEnu.]	'I spent some time in your village'.

అంత [anta], ఇంత [inta], ఎంత [enta] and కొంత [konta] are also used adjectivally. For the uses of determinative adjectives, see Chapter 12.

4 అన్నీ [annii] can also be used if the word refers to inanimate objects.

CHAPTER 12

Adjectives

12.1. Adjectives in Telugu are indeclinable and occur most often immediately before the nouns (or other adjectives) which they qualify. Adjectives are divided into four classes.

Class 1. As in the case of noun and verb roots, there are adjectival roots that occur only as adjectives. These always appear in the adjectival position, i.e. immediately before the nouns (or other adjectives) which they qualify, and may be called *basic adjectives.*

Class 2. In contrast to class 1, there are adjectives derived from nouns, verbs, or adverbs. These may be called *derived adjectives.*

Class 3. A third type consists of words that are used either as nouns or as adjectives depending on their position in the sentence. They may be called *positional adjectives.*

Class 4. A fourth type consists of *bound adjectives,* so called because they occur in a limited number of attributive compounds; they are also the underlying stems of particular classes of adjectives, nouns and adverbs.

Basic Adjectives

12.2. *Model sentences:*

1. అ ఇల్లు ఎవరు కట్టారు? [*aa* illu ewaru kaTTEEru?]	'Who built *that* house?'
2. ఈ ఊళ్ళో మేం ఉంటాం. [*ii* uuLLoo meem uNTaam.]	'We live in *this* village.'
3. మీరు ఏరోజు వస్తారు ? [miiru *ee* rooju wastaaru?]	'*Which* day will you come?'

4. నాకు ఒక రూపాయి కావాలి. [naaku *oka* ruupaayi kaawaali.]	'I need *a* rupee.' (lit. 'To me a rupee is needed.')
5. మాకు ఒక ఇల్లు ఒక తోట ఉన్నాయి. [maaku *oka* illu, *oka* tooTa unnaayi]	'We have *a* house and *a* garden.'
6. ఆయన అరగంటసేపు అక్కడ కూర్చున్నాడు. [aayana *ara* gaNTa seepu akkaDa kuurcunnaaDu.]	'He sat there for (the duration of) *half* an hour.'
7. ఆయన ప్రతిరోజూ తాగుతాడు. [aayana *prati*roojuu taagutaaDu.]	'He drinks *every* day.'
8. వాళ్ళు చెరొక రూపాయి తీసుకొన్నారు. [waaLLu *cer(i)oka* ruupaayi tiisukonnaaru.]	'They took *a* rupee *each.*'
9. వాళ్ళు చెరిసగం తీసుకొన్నారు. [waaLLu *ceri*sagam tiisukonnaaru.]	'They took half (a share) *each.*'
10. వాళ్ళు తలా పది రూపాయలు పంచుకొన్నారు. [waaLLu *talaa* padi ruupaayilu pancukonnaaru.]	'They shared ten rupees *each.*'

12.3. The italicised words in the above sentences are adjectives that always occur only as adjectives, followed by a noun or a noun phrase. There are only a very few basic adjectives, i.e. words that can be used only as adjectives and not as anything else. ఒక [oka], the adjectival form of ఒకటి [okaTi] 'one', is one of them. As noted earlier ఒక [oka] is sometimes used simply as the equivalent of the indefinite article in English, as in Sentences 4 and 5 above.

ప్రతి [prati] *or* ఒక్కొక [okkoka] 'each, every', చెరి [ceri] 'each (of two persons or things)' and తలా [talaa] 'each (of any number of persons or things)' are basic adjectives. చెరి [ceri] and తలా [talaa] can modify only numeral or quantitative adjectives or nouns. తలా [talaa] can modify any numeral; చెరి [ceri] is generally used only with small numbers (less than six) or with round numbers, e.g. చెరి పది [ceri padi], చెరి ఇరవై [ceri iraway], చెరి పాతిక [ceri paatika], etc.

అర [ara] is used more often as an adjective than as a noun. It

is therefore only basic by virtue of its frequency of use as an adjective.

Derived Adjectives

12.4. These may be derived from nouns, adverbs or verbs. Adjectives derived from verbs will be treated separately in the chapter on 'Verbal Adjectives'. Those derived from nouns and adverbs are treated below.

NOMINAL ADJECTIVES

12.5 *Model sentences:*

1. ఇంటి కప్పు కురుస్తుంది. [*iNTi* kappu kurustundi.]	'The roof *of the house* leaks.'
2. మేము నూతి నీళ్ళు తాగం. [meem(u) *nuuti* niiLLu taagam.]	'We do not drink *well*-water.'
3. వాళ్ళు బొమ్మలకొలువు పెట్టారు. [waaLLu *bommala* koluwu peTTEEru.]	'They put on a *doll*-show' (Religious exhibition of dolls)
4. ఇది పుస్తకాల బీర్వా. [idi *pustakaala* biirwaa.]	'This is a *book*-shelf.'
5. ఇది చెప్పుల దుకాణం. [idi *ceppula* dukaaNam.]	'This is a *shoe* shop.'
6. మీ పేరేమిటి? [*mii* peer(u) eemiTi?	'What is *your* name?'
7. ఆయన తమ్ముడు నాకు తెలుసు. [*aayana* tammuDu naaku telusu.]	'*His* younger brother is known to me' *or* 'I know *his* younger brother.'

The words italicized above are *adjectives* derived from noun stems. Any oblique stem of a noun in the singular or plural can function as an adjective of relation meaning 'of...' (See 8.2); e.g.

చెట్టు కొమ్మ	[*ceTTu* komma]	'branch *of a tree*'
ఇంటి పేరు	[*iNTi* peeru]	'name *of a house*' or '*sur*name'

పండ్ల బుట్ట	[*paNDLa* buTTa]	'basket *of fruit*' or '*fruit* basket'
చేతిగడియారం	[*ceeti* gaDiyaaram]	'*wrist* watch'
మా ఊరు	[*maa* uuru]	'*our* village'

Note that the oblique stems of pronouns నా [naa] 'my', మా, మన [maa, mana] 'our', వాడి/అతని/ఆయన [waaDi/atani/aayana] 'his', etc. function as adjectives of this type. So also do the oblique stems of adverbial nouns; e.g. నేటి కార్యక్రమం [neeTi kaaryakramam] 'today's programme', బయటి గోడ [bayaTi gooDa] 'an outer wall', etc. (See 12.10).

12.6. We have observed that certain adverbial nouns can act as postpositions. When an adverbial noun in the oblique form is used as a postposition it forms a kind of composite adjective; e.g. బల్ల మీది పుస్తకం [ballamiidi pustakam] 'the book on the table' (lit. 'the on-the-table book'), అడవిలో చెట్లు [aDawiloo ceTLu] 'the trees in the forest' (lit. 'the in-the-forest trees'], కనమకింది కొట్టాలు [kanamakindi koTTaalu] 'the sheds below the pass' (name of a village), నా చేతికింది మనిషి [naa ceetikindi maniSi] 'a person under my control' (lit. 'under my hand').

12.7. Some adjectives are derived by adding adjectival suffixes to noun stems:

(1) by adding ఆటి [aaTi] to nouns denoting size or dimension:

Noun stem		*Adjective*	
పొడుగు [poDugu]	'length'	పొడుగాటి [poDugaaTi]	'long'
వెడల్పు [weDalpu]	'breadth'	వెడల్పాటి [weDalpaaTi]	'broad'
లావు [laawu]	'stoutness'	లావాటి [laawaaTi]	'stout'

(2) by adding అయిన/ఐన [ayina/ayna] (past verbal adjective of అవ్ [aw] 'to be, become') to nouns ending in మ్ [m], ఉ [u] or ఇ [i]

అందం [andam]	'beauty'	అందమైన [andamayina]	'beautiful'

ప్రియం [priyam]	'affection'	ప్రియమైన [priyamayna]	'dear'
గుండ్రం [guNDram]	'roundness'	గుండ్రమైన [guNDramayna]	'round'
తెలుపు [telupu]	'whiteness'	తెలుపయిన [telupayina]	'white'
తెలివి [teliwi]	'intelligence'	తెలివయిన [teliwayina]	'clever'

(3) by adding గల [gala] (lit. 'possessing')

సంతోషం [santooSam]	'happiness	సంతోషం గల [santooSamgala]	'happy'
పుష్టి [puSTi]	'nourishment'	పుష్టిగల [puSTigala]	'strong, virile'

(4) Some stems ending in ము [m(u)] change ము [m(u)] to పు [pu] when they occur attributively. These are to be treated as nominal compounds.

గుర్రం [gurram]	'horse'	గుర్రపుబండి [gurrapu baNDi]	'a horse carriage'
పల్లం [pallam]	'low land'	పల్లపునేల [pallapu neela]	'irrigated soil'
అవసరం [awasaram]	'necessity, obligation'	అవసరపు ఖర్చులు [awasarapu kharculu]	'obligatory expenses'

(5) ఇనుము [inumu] 'iron', జనుము [janumu] 'hemp' have adjectival forms ఇనప [inapa] 'of iron' and జనప [janapa] respectively: ఇనప గొలుసు [inapa golusu] 'iron chain', జనప నార [janapa naara] 'fibre of hemp.'

(6) అయిన [ayina] is sometimes added to descriptive nouns or noun phrases, e.g.

శ్రేష్ఠుడయిన గాయకుడు [śreeSTuDayina gaayakuDu]	'an excellent singer'
కీర్తిశేషుడయిన లాల్ బహదూర్ శాస్త్రిగారు [kiirtiśeeSuDayina laal bahaduur śaastri gaaru]	'the late Mr. Lal Bahadur Shastri'

కీర్తిశేషురాలైన మీ అక్కగారు [kiirtiseeSuraalayina mii akkagaaru]	'your late sister'
సన్నిహితులయిన స్నేహితులు [sannihitulayina sneehitulu]	'close friends'
ఘోరమయిన హత్య [ghooramayina hatya]	'a terrible assassination'
బ్రహ్మాండమయిన పాటకచ్చేరి [brahmaaNDamayina paaTa kacceeri]	'an excellent concert'

But forms in అయిన [ayina] following stems ending in మ్ [m] are more common than those given above, which occur in formal and high-flown style.

12.8. *Model sentences:*

1. నా ఇరవై యో యేట మానాన్నగారు పోయారు. [naa irawayoo eeTa maa naannagaaru pooyEEru.]	'My father passed away in my twentie*th* year.'
2. మీకు ఎన్నో ఏట పెండ్లి అయింది? [miiku enn*oo* eeTa peNDli ayindi?]	'At what age (lit. In the what-*th* year) did your marriage take place?'
3. ఇప్పుడు ఆమెకి ఎనిమిదో నెల. [ippuDu aameki enimid*oo* nela.]	'Now it is the eigh*th* month (of pregnancy) for her.'
4. వాళ్ళు వాళ్ళ పిల్లకి పదహారో ఏటనే పెండ్లి చేశారు. [waaLLu waaLLa pillaki padahaa*roo* eeTanee peNDLi ceesEEru.]	'They performed the marriage of their daughter when she was only sixteen' (lit. even in her sixteen*th* year).

A numeral adjective (ordinal) can be derived from the corresponding cardinal by eliding the final vowel and adding ో [oo], e.g.

Cardinal			*Ordinal*		
ఒకటి	[okaTi]	'one'	ఒకటో	[okaToo]	'first'
రెండు	[reNDu]	'two'	రెండో	[reNDoo]	'second', etc.

Note that there are several words for 'first'. మొదటి [modaTi] is the most common.

12.9. *Model sentences:*

1. వాళ్ళది గంపెడు సంసారం. [waaLLadi[1] gampeDu samsaaram.]	'Theirs is a big (lit. basket-filling) family.'
2. రూపాయికి చేరెడు బియ్యం రావటం లేదు. [ruupaayiki cEEreDu biyyam raawaTam leedu.]	'You cannot get even a handful of rice for a rupee.' (lit. for a rupee, handful of rice is not coming)

Certain noun stems representing measurements become adjectives by the addition of ఎడు [eDu] meaning 'a (measure) of . . .'; e.g.

బార [baara]	'two stretched arms, a fathom	బారెడు [baareDu]	'a fathom of . . .'
మూర [muura]	'cubit'	మూరెడు [muureDu]	'a cubit of . . .'
జేన [jEEna]	'a span	జేనెడు [jEEneDu]	'a span's length of . . .'
తవ్వ [tawwa]	'seer'	తవ్వెడు [tawweDu]	'a seerful of . . .'
గంప [gampa]	'basket'	గంపెడు [gampeDu]	'a basketful of . . .'
చేర [cEEra]	'palm'	చేరెడు [cEEreDu]	'a palmful/ handful of . . .'

ADVERBIAL ADJECTIVES

12.10. *Model sentences:*

1. అలాటి పని చేయగూడదు. [alaaTi pani ceeyaguuDadu.]	'You should not do that kind of work.'

[1] See 13.8.

2. ఇటువంటి గొడవ నాకు ఇష్టం లేదు. [iTuwaNTi goDawa naaku iSTam leedu.]	'I do not like this kind of trouble.'
3. మీరు నిన్నటి పత్రిక చూశారా? [miiru ninnaTi patrika cuusEEraa?]	'Have you seen yesterday's newspaper?'
4. పడమటి దిక్కు చూడండి. [paDamaTi dikku cuuDaNDi.]	'Please look in the westerly direction.'

As pointed out in Chapter 10, many Telugu adverbs have features that lead us to class them as nouns, one such feature being their ability to form oblique-genitive stems, which can be used adjectivally. A list of some adverbial nouns, together with their oblique stems, is given in 10.4.

The manner adverbs meaning 'in that manner', 'in this manner', and 'in what manner?' have several forms which occur in different dialects; e.g. అలా [alaa], అట్లా [aTLaa], or అట్టా [aTTaa] 'that manner', etc. From these is derived an adjective meaning 'that kind of' by the addition of the genitive suffixes టి [Ti] or ంటి [NTi], i.e. అలాటి [alaaTi], అలాంటి [alaaNTi], etc.

From the adverb అటు [aTu] 'in that direction, on that side' is derived another adjective by adding వంటి [waNTi] 'like', అటువంటి [aTuwaNTi] 'that kind of' (see 10.4).

All these words have corresponding forms beginning with ఇ [i-] and ఎ [e-]; e.g. ఇలా [ilaa], ఇట్లా [iTLaa] 'like this', ఎలా [elaa], ఎట్లా [eTLaa] 'how?' ఇలాటి [ilaaTi], ఇటువంటి [iTuwaNTi] 'this kind of,' ఎలాటి [elaaTi] ఎటువంటి [eTuwaNTi] 'what kind of?'

Positional Adjectives

12.11. Almost any noun in the nominative singular (basic stem) can function as an adjective when followed by another noun, subject to meaning restrictions. This construction is different from noun oblique plus noun (see 12.5) since no oblique suffix is added. All cardinal numerals used adjectivally belong to this class (see 11.4.)

Examples:

సేరు పప్పు	[seeru pappu]	'a seerful of dhall'
రెండు పుస్తకాలు	[reNDu pustakaalu]	'two books'
ఇద్దరు మనుషులు	[iddaru manuSulu]	'two persons'
మూడు కలాలు	[muuDu kalaalu]	'three pens'
తప్పు మాట	[tappu maaTa]	'a wrong word'
చింతచెట్టు	[cinta ceTTu]	'a tamarind tree'
మామిడి పండు	[maamiDi paNDu]	'a mango fruit'
మల్లెపువ్వు	[malle puwwu]	'a jasmine flower'
గులాబి మొగ్గ	[gulaabi mogga]	'a rosebud'
కుడి/ఎడమ పక్క	[kuDi/eDama pakka]	'right/left side'

12.12. A class of words more frequently used as adjectives than as nouns refers to quality, quantity or size; e.g.

(a) పెద్ద [pedda] 'big', చిన్న [cinna] 'small', మంచి [manci] 'good', చెడ్డ [ceDDa] 'bad'; (b) ఎక్కువ [ekkuwa] 'much', తక్కువ [takkuwa] 'little', అంత [anta] 'that (quantity/quality)', ఇంత [inta] 'this (quantity/quality)', ఎంత [enta] 'how (quantity/quality).'

(c) There is one unique adjective that generally precedes other adjectives of quality or quantity, viz. చాలా [caalaa] 'lot of...', 'very'. It can also occur as a pronoun, but it cannot take a case suffix.

Adjectival use

(a) అది పెద్దచెట్టు.
[adi *pedda* ceTTu.] — 'It is a *big* tree.'

ఆమె గడుసు మనిషి.
[aame *gaDusu* maniSi.] — 'She is a *smart* person.'

అతను గొప్ప వక్త.
[atanu *goppa* wakta.] — 'He is a *great* speaker.'

అది మంచి పుస్తకం.
[adi *manci* pustakam.] — 'It is a *good* book.'

(b) వాడు తక్కువ పనిచేశాడు.
[waaDu *takkuwa* pani ceesEEDu.] — 'He did *less* work.'

వాడికి ఎక్కువ డబ్బుంది.
[waaDiki *ekkuwa* Dabb(u) undi.] — 'He has *more* money.'

ఆ అమ్మాయి అంత చిన్నదా ?
[aa ammaayi *anta* cinnadEE?][2] — 'Is that girl *so* young?'

ఆ పుస్తకం ఎంత ఖరీదు ?
[aa pustakam *enta* khariidu?] — 'What is the price of that book?' (lit. that book *what* price?')

(c) అది చాలా చిన్నఇల్లు.
[adi *caalaa* cinna illu.] — 'It is a *very* small house.'

వాడు చాలా తక్కువ పనిచేశాడు.
[waaDu *caalaa* takkuwa pani ceesEEDu.] — 'He did *very* little work.'

Nominal use

మంచికి చెడ్డకి తేడా ఏమిటి ?
[*manciki ceDDaki* teeDaa eemiTi?] — 'What is the difference between *good* and *bad*?'

అన్నం ఎక్కువయింది.
[annam *ekkuw(a)* ayindi.] — 'The food was in excess.' (lit. food *excess* was)

డబ్బు తక్కువయింది.
[Dabbu *takkuw(a)* ayindi.] — 'There is a *shortage* of money.' (lit. money *shortage* was)

అతనికి చాలా తెలుసు.
[ataniki *caalaa* telusu.] — 'He knows *a lot*.'

12.13. Abstract nouns of quality occur with adjectival force in the position of a predicate in equative (NP + NP) sentences. They correspond to adjectives occurring after forms of the verb 'to be' in English; e.g. 'this shirt is white' (see 26.5). Examples:

అతను చాలా పొడుగు.
[atanu caalaa *poDugu*.] — 'He is very *tall*.'

ఆ చొక్కా తెలుపు.
[aa cokkaa *telupu*.] — 'That shirt is *white*.'

[2] In sandhi ఇ ఆ [i - aa] becomes ఏ [EE]. The underlying forms are చిన్నది + ఆ [cinnadi + aa] (interrogative suffix). చిన్నది [cinnadi] (lit. 'a young person') is a pronominalised adjective, for which see ch.13.

మామిడి పండు తీపి. [maamiDipaNDu *tiipi*	'The mango is *sweet*.'
దూరపు కొండలు నునుపు. [duurapu koNDalu *nunupu*.]	'Distant hills are *smooth*.' (A proverb meaning 'everthing looks fine as long as you don't get too close'.)
నాకు ఈ ఊరు కొత్త. [naaku ii uuru *kotta*.]	'This town is *new* to me.'
ఆవు పాలు పలచన. [aawu paalu *palacana*.]	'Cow's milk is *thin*.'

Sentences of this type are frequently used in a generic sense, i.e. when one speaks of qualities of objects as habitual or timeless properties.

Bound Adjectives

12.14. *Model sentences:*

1. ఇది తెల్లటి చొక్కా. [idi *tellaTi* cokkaa.]	'This is a *white* shirt.'
2. అది తియ్యటి పండు. [adi *tiyyaTi* paNDu.]	'That is a *sweet* fruit.'
3. ఆమె చక్కటి మనిషి. [aame *cakkaTi* maniSi.]	'She is a *beautiful* person.'
4. ఇది మెత్తని పక్క. [idi *mettani* pakka.]	'This is a *soft* bed.'

The italicized words are adjectives derived by the addition of ని/టి [ni/Ti] to bound adjectival roots ending in అ [-a]. By adding న [na] to these roots, abstract nouns of a special type which occur only as predicates in NP + NP sentences (see 12.13), are derived; by the addition of గా [gaa], they become adverbs of manner. All words of colour, taste and density belong to this class of adjectives; e.g.

తెల్ల	[tella]	'white'
తెల్లని/తెల్లటి	[tellani/tellaTi]	'white'
తెల్లన	[tellana]	'whiteness, a white one'

తెల్లగా	[tellagaa]	'whitish'
తియ్య	[tiyya]	'sweet'
తియ్యని/తియ్యటి	[tiyyani/tiyyaTi]	'sweet'
తియ్యన	[tiyyana]	'sweetness'
తియ్యగా	[tiyyagaa]	'sweetly'
పలచ	[palaca]	'thin'
పలచన	[palacana]	'thinness'
పలచగా	[palacagaa]	'thinly'

Other adjective stems of this type are:

ఎర్ర	[erra]	'red'
నల్ల	[nalla]	'black'
పచ్చ	[pacca]	'yellow, green'
పుల్ల	[pulla]	'sour'
మెత్త	[metta]	'soft'
తిన్న	[tinna]	'straight'
సన్న	[sanna]	'tender'
చక్క	[cakka]	'nice'
నున్న	[nunna]	'smooth'

12.15. Some of the bound adjectives occur in noun compounds without the addition of ని/టి [ni/Ti] in specialized meanings; e.g.

తెల్లవాడు	[tellawaaDu]	'a white man'
తెల్లటివాడు	[tellaTiwaaDu]	'a fair person'
తియ్యమామిడి	[tiyyamaamiDi]	'sweet (variety of) mango'
తియ్యటి మామిడి	[tiyyaTimaamiDi]	'a sweet mango'

12.16. A few nouns of time and place take a bound adjective of two syllables C_1V_1TTa, of which C_1 (consonant) V_1 (vowel) are the same as the consonant and the vowel of the qualified noun. Such an adjective has an emphatic meaning, like very, exact, absolute, etc. in English.

Noun		*Adjective and noun*	
చివర [ciwara]	'end'	చిట్టచివర [*ciTTa* ciwara]	'the *very* end'
మొదలు [modalu]	'beginning'	మొట్టమొదలు [*moTTa* modalu]	'the *very* beginning'

కొస [kosa]	'tip'	కొట్టకొస [*koTTa* kosa]	'the *extreme* tip'
బయలు [bayalu]	'open field'	బట్టబయలు [*baTTa* bayalu]	'*absolutely* open'
నడుమ [naDuma]	'middle'	నట్టనడుమ [*naTTa* naDuma]	'the *exact* middle'

12.17. Most of the qualitative adjectives can be repeated for emphasis when they qualify a noun denoting plurality of objects; e.g.,

పెద్ద పెద్ద ఇళ్ళు	[*pedda pedda* iLLu]	'*very big* houses'
చిన్న చిన్న గుడిసెలు	[*cinna cinna* guDiselu]	'*very small* huts'

CHAPTER 13

Pronominalised Adjectives and Nouns

13.1. *Model sentences :*

1.a.	ఇది పెద్ద ఇల్లు. [idi pedda illu.]	'This is a big house.'
b.	ఈ ఇల్లు పెద్దది. [ii illu peddadi.]	'This house is a big one'/ 'This house is big.'
c.	ఇది పెద్దది. [idi peddadi.]	'This is a big one'/ 'This is big.'
d.	ఇది పెద్దది కాదు. [idi peddadi kaadu.]	'This is not big.'
2.a.	ఇవి కొత్త బట్టలు. [iwi kotta baTTalu.]	'These are new clothes.'
b.	ఈ బట్టలు కొత్తవి. [ii baTTalu kottawi.]	'These clothes are new (ones).'
c.	ఇవి కొత్తవి. [iwi kottawi.]	'These are new (things).'
d.	ఇవి కొత్తవి కాదు. [iwi kottawi kaadu.]	'These are not new.'
3.a.	వాడు మంచి అబ్బాయి. [waaDu manci abbaayi.]	'He is a good boy.'
b.	ఆ అబ్బాయి మంచివాడు. [aa abbaayi manciwaaDu.]	'That boy is good.'
c.	వాడు మంచివాడు. [waaDu manciwaaDu.]	'He is good.'
d.	వాడు మంచి వాడుకాదు. [waaDu manciwaaDu kaadu.]	'He is not good.'

4.a.	ఆమె చక్కని పిల్ల. [aame cakkani pilla.]	'She is a pretty girl.'
b.	ఆ పిల్ల చక్కనిది. [aa pilla cakkanidi.]	'That girl is pretty.'
c.	ఆమె చక్కనిది. [aame cakkanidi.]	'She is pretty.'
d.	ఆమె చక్కనిది కాదు. [aame cakkanidi kaadu.]	'She is not pretty.'
5.a.	ఆయన గొప్ప గాయకుడు. [aayana goppa gaayakuDu.]	'He is a great singer.'
b.	ఆ గాయకుడు గొప్పవాడు. [aa gaayakuDu goppawaaDu.]	'That singer is a great man.'
c.	ఆయన గొప్పవాడు. [aayana goppawaaDu.]	'He is a great man.'
d.	ఆయన గొప్పవాడు కాదు. [aayana goppawaaDu kaadu.]	'He is not a great man.'

13.2. Sentences b, c, d, in each of the above sets contain examples of pronominalized adjectives or adjectives with pronominal suffixes (singular: (m.) వాడు [waaDu], (f.n.) ది [di]; plural (m.f.) వారు [waaru], (n.) వి [wi]). The addition of a pronominal suffix to an adjective turns it into a special type of noun corresponding in meaning to an expression like 'a big one, a new one' in English. Other examples are:

అది చాలా మంచిది.	[adi caalaa mancidi.]	'That is very good.'
మా ఊరు పెద్దది.	[maa uuru peddadi.]	'Our town is big.'
ఈ పువ్వులు ఎర్రవి.	[ii puwwulu errawi.]	'These flowers are red.'
ఆ ఇల్లు కొత్తది.	[aa illu kottadi.]	'That house is new.'

13.3. Whenever an adjective is used as a predicate in a sentence of this type, it *must*[1] take a pronominal suffix, which agrees with the subject noun phrase in number and gender. These sentences are basically of the NP + NP type, with which we are already familiar (see 6.4 and 7.15).

[1] An exception to this is the type of sentences given in 12.13.

13.4. *Model sentences:*

(a)	1.	ఈ కలం నాది. [ii kalam *naadi.*]	'This pen is *mine.*'
	2.	ఆ ఇల్లు వారిది. [aa illu *waaridi.*]	'That house is *his/theirs.*'
	3.	ఇది మీ కలం, నాది ఎక్కడ? [idi mii kalam, *naad(i)* ekkaDa?]	'This is your pen; where is *mine*?'
	4.	వాళ్ళు బీదవాళ్ళు. [waaLLu *biidawaaLLu.*]	'They are *poor.*'
(b)	5.	బీదవాళ్ళకు సహాయం చెయ్యాలి. [*biidawaaLLaku* sahaayam ceyyaali.][2]	'One must help (lit. do help to) *the poor.*'
	6.	మీ కలంలో సిరా ఉన్నది; నా దాంట్లో లేదు. [mii kalamloo siraa unnadi; naa *daaNTloo* leedu.]	'There is ink in your pen; there is none *in mine.*'
	7.	రాము వాళ్ళలో మొదటివాడు; నేను మొదటి వాణ్ణి పిలిచాను. [raamu waaLLaloo modaTiwaaDu; neenu modaTiwaaNNi pilicEEnu.]	'Ramu is the first among them; I called *the first one.*'
	8.	మీరు నాదాంతో రాయండి. [miiru naa daan(i) too raayaNDi.]	'Please write with *mine.*'

13.5. When a pronominal adjective (నా [naa] 'my', మా/మన [maa/mana] 'our', నీ/మీ [nii/mii] 'your', etc.) is used as a predicate it takes the appropriate pronominal suffix in the same way as other adjectives (see sentences set (a)). The pronominalized forms can also take case suffixes and postpositions. The oblique stems of

[2] This construction (infinitive plus ఆలి [aali] 'must') is explained in 20.9.

these nouns are formed by replacing the suffix with the oblique form of the suffixed pronoun; the pronominal suffixes ది [di] and వి [wi] behave like the pronouns అది [adi] and అవి [awi] respectively in oblique formation (see examples in set (b)).

13.6. Any noun phrase consisting of an adjective and noun can be pronominalized by replacing the noun with an appropriate pronominal suffix. A pronominal suffix is appropriate if it has the same number and gender as the form it replaces; e.g.

Noun			*Gender, number*	*Pronominal suffix*
ఇల్లు	[illu]	'house'	(n.sg.)	ది [di]
ఇళ్ళు	[iLLu]	'houses'	(n.pl.)	వి [wi]
సిత	[siita]	'(name of a girl)'		ది [di]
బిచ్చగాళ్ళు [biccagaaLLu]		'beggars'	(human pl.)	వాళ్ళు [waaLLu]
తమ్ముళ్ళు [tammuLLu]		'younger brothers'	(human pl.)	వాళ్ళు [waaLLu]
చెల్లెళ్ళు [celleLLu]		'younger sisters'	(human pl.)	వాళ్ళు [waaLLu]

13.7. When a pronominal adjective representing human beings is followed by a non-human (neuter) noun in the singular or plural, the latter is readily pronominalized; e.g.

నా పుస్తకం	[naa pustakam]	'my book'
నాది	[naadi]	'mine (n.sg.)
నా పుస్తకాలు	[naa pustakaalu]	'my books'
నావి	[naawi]	'mine' (n. pl.)
మా ఇల్లు	[maa illu]	'our house'
మాది	[maadi]	'ours' (n. sg.)
మా ఇళ్లు	[maa iLLu]	'our houses'
మావి	[maawi]	'ours (n. pl.)

However, when a pronominal adjective representing humans is followed by a human noun,[3] the latter is not readily pronominalized. Where such pronominalizations seem to have taken place, the resultant forms have different meanings; e.g.

మా తమ్ముళ్ళు	[maa tammuLLu]	'our younger brothers'
మా వాళ్ళు	[maa waaLLu]	'our folk'

Here the seemingly pronominalized form has an idiomatic meaning somewhat like 'our kith and kin, our relatives.' Thus neither can మావాడు [maawaaDu] 'our boy', మావారు [maa waaru] 'my husband', మావాళ్ళు [maa waaLLu] 'my wife' (the latter used by the older generation) be taken strictly as cases of pronominalization.

13.8. A pronominalized adjective can occur in the subject position also, since any noun phrase can be pronominalized; e.g.

1. వాళ్ళది గంపెడు సంసారం. [waaLLadi gampeDu samsaaram.] — 'Theirs is a big family.'
2. మాది లంకంత ఇల్లు. [maadi lankanta illu.] — 'Ours is a huge house.' (lit. house as big as Sri Lanka)

13.9. *Model sentences:*

1. వాడు బీదవాడు. [waaDu biidawaaDu.] — 'He is a poor man.'
2. అది/ఆమె బీదది. [adi/aame biidadi.] — 'She is a poor woman.'
3. వాళ్ళు బీదవాళ్ళు/వారు. [waaLLu biidawaaLLu/ waaru.] — 'They are poor people.'
4. నేను బీదవాణ్ణి. [neenu biidawaaNNi.] — 'I am a poor man.'
5. నేను బీదదాన్ని. [neenu biidadaanni.] — 'I am poor woman.'
6. మేము/మనం బీదవాళ్ళం. [meem(u)/manam(u) biida waaLLam(u).] — 'We are poor people.'
7. నీవు బీదవాడివి. [niiwu biidawaaDiwi.] — 'You are a poor man.

[3] i.e. a noun denoting a human being.

8. నీవు బీదదానివి. — 'You are a poor woman.'
   [niiwu biidadaaniwi.]

9. మీరు బీదవాళ్ళు. — 'You (pl.) are poor people.'
   [miiru biidawaaLLu.]

10. వారు పెద్దవారు. — 'He is a great man.'
    [waaru peddawaaru.]

These sentences may also be translated 'He is poor', 'She is poor', 'I am poor', etc. in English.

13.10. When the subject of a NP + NP sentence is in the first or second person singular or the first person plural, a change takes place in the predicate in order to make it agree in gender, number and person with the subject of the sentence. This change consists in adding the suffix ని [ni] (1st person sing.), వి [wi] (2nd person sing.), and అం/అము [am(u)] (1st person plural) to the oblique stem of the noun which forms the predicate of the sentence, and which is then called a *pronominalised noun*. In each of the examples cited above the predicate is an adjective with a pronominal suffix, but the same change occurs in other kinds of nouns also. This is an important feature of Telugu grammar. Additional examples will help make this point clear.

1. నేను ముసలివాణ్ణి — 'I am an old man.'
   [neenu musaliwaaNNi.]

2. మేం ఆడవాళ్ళం. — 'We are women.'
   [meem aaDawaaLLam.]

3. నువ్వు చాలా గట్టివాడివి. — 'You are very clever.'
   [nuwwu caalaa gaTTi-waaDiwi.]

4. నువ్వు ఎంత తెలివితక్కువ వాడివి ! — 'How foolish you are!' (lit. You are such an intelligence-less person!)
   [nuwwu enta teliwitak-kuwa waaDiwi!]

5. మేం ముగ్గురం. — 'We are three (persons).'
   [meem mugguram.]

6. మేం పదిమందిమి. — 'We are ten (persons).'
   [meem padimandimi.]

7. నీవు వడ్రంగివా? — 'Are you a carpenter?'
   [niiwu waDrangiwEE?][4]

8. నేను మేష్టర్ని. — 'I am a school teacher.'
   [neenu mEESTar(u)ni.]

9. నేను చంద్రాన్ని, క్రిష్ణారావు తమ్ముణ్ణి. — 'I am Chandram, the younger brother of Krishna Rao.'
   [neenu candraanni, SNaaraawu tammuNNi.]

10. మనం బంధువులం. — 'We are relatives.'
    [manam bandhuwulam.]

11. మేం మీ స్నేహితులం. — 'We are your friends.'
    [meem mii sneehitulam.]

Note that after మంది [mandi] the suffix అం/అము [am(u)] becomes మి [mi].

13.11. *Model sentences:*

1. నేను రచయితను కాదు. — 'I am not a writer.'
   [neenu racayitanu kaadu.]

2. మేం డాక్టర్లం కాదు. — 'We are not doctors.'
   [meem DaakTarlam kaadu.]

3. నువ్వు గట్టివాడివి కాదు. — 'You are not a clever person.'
   [nuwwu gaTTiwaaDiwi kaadu.]

As in the case of other NP + NP sentences, the negative is formed by adding కాదు [kaadu] to the predicate.

[4] In Sandhi ఇ+ఆ [i + aa] becomes ఏ [EE]. Here the underlying forms are వడ్రంగివి+ఆ [waDrangiwi + aa] (interrogative suffix).

CHAPTER 14

Finite Verbs: The Verbs *un* 'to be' and *lee* 'not to be'

14.1. Almost every Telugu verb has a finite and a non-finite form. A finite form is one that can stand as the main verb of a sentence and occur before a final pause (full stop). A non-finite form cannot stand as a main verb and rarely occurs before a final pause. The following sentences with finite verbs are taken from the previous chapters (the number of the chapter and section is given in parentheses).

1. నేను మిమ్మల్ని పిలిచాను. [*neenu* mimmalni pilicEE*nu*.] — 'I called you.' (9.3)
2. మేం సినిమా చూశాం. [*meem* sinimaa cuusEE*m*.] — 'We saw a movie.' (9.6)
3. నువ్వు ఏం చూశావు ? [*nuwwu* eem cuusEE*wu*?] — 'What did you see?' (9.11)
4. మీరు నిన్నటి పత్రిక చూశారా? [*miiru* ninnaTi patrika cuusEE*r*(*u*)aa?] — 'Did you see yesterday's paper?' (10.1)
5. అతను పిల్లవాణ్ణి కొట్టాడు. [*atanu* pillawaaNNi koTTEE*Du*.] — 'He beat the boy.' (9.3)
6. అమ్మ మాకు కథ చెప్పింది. [*amma* maaku kadha ceppin*di*.] — 'Mother told us a story.' (9.6)
7. వాళ్ళు బొమ్మల కొలువు పెట్టారు. [*waaLLu* bommala koluwu peTTEE*ru*.] — 'They put on a doll-show.' (12.4)
8. ఎవరు నన్ను పిలిచారు ? [*ewaru* nannu pilicEE*ru*?] — 'Who called me?' (9.3)

9. కారు రోడ్డు మీద ఉన్నది. [*kaaru* rooDDumiida unna*di*.] — 'The car is on the road.' (9.15)
10. గ్లాసులో ఎన్ని నీళ్ళున్నాయి? [glaasuloo *enni niiLL(u)* unnaa*yi*?] — 'How much water is there in the glass?' (11.13)

14.2. Finite verbs carry gender-number-person suffixes, which are known as *personal suffixes*, in agreement with the noun or pronoun used as the subject. Remember that there are two genders in Telugu, masculine and non-masculine. Nouns denoting female persons are treated as non-masculine in the singular, but in the plural are treated as masculine (see 6.15 and 6.16). The verb forms in 14.1 are rearranged below in order to bring out this feature of agreement in number and gender between the subject of the sentence and the personal suffix (i.e. the final syllable of the verb form).

	Noun (Subject)	*Finite verb*	*Sentence no.*
Singular			
1st person	నేను [neenu]	పిలిచాను [pilicEEnu]	1
2nd person	నీవు/నువ్వు [niiwu/nuwwu]	చూశావు [cuusEEw(u)]	3
3rd person (m.)	వాడు/అతను/ఆయన [waaDu/atanu/aayana] (or any masculine noun)	కొట్టాడు [koTTEEDu]	5
3rd person (f.n.)	అది/ఆమె [adi/aame] (or any non-masculine noun)	చెప్పింది [ceppindi]	6
		ఉన్నది [unnadi]	9
Plural			
1st person	మేం [meem]	చూశాం [cuusEEm]	2

	Noun (Subject)	*Finite verb*	*Sentence no.*
Plural			
2nd person	మీరు [miiru]	చూశారు [cuusEEru]	4
3rd person (m.f.)	వారు/వాళ్ళు [waaru/waaLLu] (or any human noun)	పెట్టారు [peTTEEru]	7
		పిలిచారు [pilicEEru]	8
3rd person (n.)	అవి [awi] (or any non-human noun)	ఉన్నాయి [unnaayi]	10

14.3. The personal suffixes which represent subject agreement are italicized in the sentences given in 14.1. There are eight such suffixes for different persons and numbers, viz.:

	Singular		*Plural*	
1st person	-ను	[-nu]	-ము	[-m(u)]
2nd person	-వు	[-w(u)]	-రు	[-ru]
3rd person (m.)	-డు	[-Du]	-రు	[(m.f.) -ru]
3rd person (f.n.)	-ది	[-di]	-యి	[(n.) -y(i)]

(1) When the subject of a sentence is a pronoun, it can optionally be omitted, since it is implied in the verb. Thus మా ఇంటికి వెళ్తాను [maa iNTiki weLtaanu] 'I will go home' has the same meaning as నేను మా ఇంటికి వెళ్తాను [neenu maa iNTiki weLtaanu]; పండ్లు కొన్నాడు [paNDLu konnaaDu] 'He bought fruit' has the same meaning as వాడు పండ్లు కొన్నాడు [waaDu paNDLu konnaaDu] and so on.

(2) In colloquial speech the final syllable [nu] is sometimes omitted both in the 1st person singular of the verb and in the pronoun neenu 'I'; e.g. రూపాయి ఇస్తా [ruupaayi istaa] (for ఇస్తాను [istaanu]) 'I will give a rupee'; నే వచ్చా [nee waccEE] (for నేను వచ్చాను [neenu waccEEnu]) 'I came.'

14.4. *Model sentences* (sentences taken from previous chapters carry a reference in parentheses):

1.	నిన్న రాత్రి నేనింట్లో ఉన్నాను. [ninna raatri neen(u) iNTLoo unnaanu.]	'I was at home last night.' (lit. yesterday night.)
2.	నిన్న రాత్రి నువ్వెక్కడ ఉన్నావు? [ninna raatri nuww(u) ekka-Da unnaaw(u)?]	'Where were you last night?'
3.	దేవుడు అంతటా ఉన్నాడు. [deewuDu antaTaa unnaaDu.]	'God is everywhere.'
4.	ఆమె కులాసాగా ఉంది/ఉన్నది. [aame kulaasaagaa undi/ unnadi.]	'She is well.'
5.	కారు రోడ్డుమీద ఉంది/ఉన్నది. [kaaru rooDDumiida undi/ unnadi.]	'The car is on the road.' (9.15)
6.	నాకు ఒకే ఇల్లు ఉంది/ఉన్నది. [naaku okee ill(u) undi/ unnadi.]	'I have only one house.' (11.1)
7.	మేం కులాసాగా ఉన్నాం. [meem(u) kulasaagaa unnaam (u).]	'We are fine.'
8.	మీరు అమెరికాలో ఎన్నాళ్ళు ఉన్నారు? [miiru amerikaaloo enna-aLL(u) unnaaru?]	'How long have you been in America?' (lit. How many days are/were you in America?)
9.	నాకు ఒక్క కొడుకున్నాడు. [naaku okka koDuk(u) unnaaDu.]	'I have only one son.' (11.3)
10.	ఒక ఊళ్ళో ఒక రాజున్నాడు. [oka uuLLoo oka raaj(u) unnaaDu.]	'There was a king in a town.' (11.1)

11. కాయితాలు పెట్టెకింద ఉన్నాయి.
[kaayitaalu peTTekind(a) unnaay(i).]
'The papers are underneath the box.' (9.15)

12. వాళ్ళు ఇప్పుడెక్కడున్నారు ?
[waaLL(u) ippuD(u) ekkaD(a) unnaaru?]
'Where are they now?'

14.5. A very frequent and important Telugu verb is ఉన్ [un] meaning 'to be' or 'to exist.' The above sentences contain a complete paradigm of ఉన్ [un] in the past tense. This verb has a special feature in that its past tense forms have both past and present meanings, i.e. ఉన్నాను [unnaanu] means both 'I am' and 'I was,' ఉన్నావు [unnaawu] means both 'you are' and 'you were', etc.

When compared to English, the Telugu verb 'to be' carries three different meanings, viz. existential, possessive and stative. The existential meaning refers to something or somebody 'being', 'existing', or 'residing' at some location. Sentences 1-5, 8, 10 and 12 illustrate this usage; note that they all have a noun or adverb denoting place as part of the predicate. The second use of the verb '*un*' is in the sense of 'having' or 'possessing.' This usage requires a noun or pronoun (referring to the possessor) to occur in the dative case. Corresponding to English 'I have a book,' a Telugu speaker says 'To me there is a book' (literally, To me, a book is). Sentences 6 and 9 illustrate this usage. See also note 1 to Chapter 9. A third usage refers to a 'state' or 'condition' of being, like the English 'He is fine,' 'He is sick,' etc. Telugu uses the verb *un* here with an adverb of manner like కులాసాగా [kulaasaagaa] 'fine,' జబ్బుగా [jabbugaa] 'sick,' etc. Sentence 7 illustrates this usage.

14.6. Each of the finite forms can be analyzed into three elements, viz., ఉన్ [un] 'to be' (verb stem) + నా [naa] (past tense suffix) + personal suffix (the last syllable). The paradigm is given below.

	Singular		Plural	
1st person	ఉన్నాను [unnaanu]	'I am/was'	ఉన్నాము [unnaam(u)]	'we are/were'
2nd person	ఉన్నావు [unnaaw(u)]	'you are/were'	ఉన్నారు [unnaaru]	'you are/were'
3rd person (m.)	ఉన్నాడు [unnaaDu]	'he is/was'	ఉన్నారు [unnaaru]	'they are/were' (m.f.)
3rd person (f.n.)	ఉన్నది/ఉంది [unnadi/undi]	'she is/was' *or* 'it is/was'	ఉన్నాయి [unnaay(i)]	'they are/were' (n.)

14.7. *Model sentences:*

1. మొన్న నేను ఊళ్ళో లేను.
[monna neenu uuLLoo leenu.]
'I was not in town the day before yesterday.'

2. నిన్న నువ్వు ఆఫీసులో లేవు.
[ninna nuwwu aafiisuloo leewu]
'You were not in your office yesterday.'

3. ఆమెకి భర్త లేడు.
[aameki bharta leeDu.]
'She has no husband.' (lit. To her there is no husband.)

4. ఇవ్వేళ అమె ఇక్కడ లేదు.
[iwwEELa aame ikkaDa leedu.]
'She is not here today.'

5. వాడికి బుద్ధి లేదు.
[waaDiki buddhi leedu.]
'He has no sense.' (lit. To him there is no sense.)

6. నిన్న మేం ఊళ్ళో లేము.
[ninna meem(u) uuLLoo leem(u).]
'We were not in town yesterday.'

7. నిన్న మీరు ఊళ్ళో లేరు.
[ninna miir(u) uuLLoo leeru.]
'You were not in town yesterday.'

8. వాళ్ళక్కడ లేరు.
[waaLL(u) akkaDa leeru.]
'They are not there.'

9. ఇప్పుడు చెరువులో నీళ్ళు లేవు.
[ippuDu ceruwuloo niiLLu leew(u).]
'There is no water in the tank now.'

10. ఇప్పుడూళ్ళో జనం లేరు.
[ippuD(u) uuLLoo janam leeru[1].]
'There are no people in the village now.'

11. దుకాణాల్లో బియ్యం లేవు.
[dukaaNaalloo biyyam leewu[1].]
'There is no rice in the shops.'

[1]The words జనం [janam] 'people' and బియ్యం [biyyam] '(uncooked) rice' are plural nouns in Telugu.

12. ఆయనిప్పుడు కులాసాగా లేడు. [aayan(a) ippuDu kulaasaagaa leeDu.] 'He is not doing well now.'

14.8. As opposed to ఉన్ [un] 'to be' Telugu also has a verb లే [lee] meaning 'not to be' or 'not to exist,' whose forms have present and past meanings. Here each form consists of two elements, (1) verb root *lee* and (2) personal suffix; the tense marker is absent. Its paradigm is as follows:

Singular

1st person	లేను [leenu]	'I am not/was not'
2nd person	లేవు [leew(u)]	'You are not/were not'
3rd person (m.)	లేడు [leeDu]	'He is not/was not'
3rd person (f.n.)	లేదు [leedu]	'She is not/was not' 'It is not/was not'

Plural

1st person	లేము [leem(u)]	'We are not/were not'
2nd person	లేరు [leeru]	'You are not/were not'
3rd person (m.f.)	లేరు [leeru]	'They are not/were not'
3rd person (n.)	లేవు [leew(u)]	'They are not/were not'

As in the case of ఉన్ [un-] 'to be', లే [lee-] 'not to be' also has three types of usage, 'to exist,' 'to have,' 'to be in a state.' Sentences given in 14.7 illustrate all three of these usages.

The Noun Phrase + Verb Phrase Sentence

14.9. *Sentence constituents.* Each of the sentences in 14.4 and 14.7

consists of one or more nouns and adverbs plus a finite form of ఉన్ [un] or లే [lee] at the end of the sentence. At least one of the nouns occurs in the nominative case, i.e. as the subject of the sentence; e.g. నేను [neenu], మేము [meemu], నువ్వు [nuwwu], మీరు [miiru], దేవుడు [deewuDu], etc. In some of the sentences a second noun occurs in the dative, e.g. నాకు [naaku], ఆమెకి [aameki], వాడికి [waaDiki], or in the locative,[2] e.g. అమెరికాలో [amerikaaloo], ఇంట్లో [iNTLoo], రోడ్డుమీద [rooDDumiida]. Some sentences contain adverbs of time, place or manner; e.g., నిన్న [ninna] 'yesterday,' నిన్నరాత్రి [ninna raatri] 'last night', మొన్న [monna] 'the day before yesterday,' రేపు [reepu] 'tomorrow,' ఎన్నాళ్ళు [ennaaLLu] 'how many days?' or 'how long?' అక్కడ [akkaDa] 'there,' ఇక్కడ [ikkaDa] 'here,' కులాసాగా [kulaasaagaa] 'well.'

The sentences in 14.4 and 14.7 are examples of the noun phrase + verb phrase sentence. Each sentence consists of a subject (noun or noun phrase in the nominative) plus a predicate (verb phrase consisting of a noun in the dative/noun in the locative/ adverb plus a finite verb). For the present we are concerned only with sentences in which the finite verb is ఉన్ [un] 'to be' or లే [lee] 'not to be.' Constrast the examples in 14.4 and 14.7 with sentences of the NP + NP type, for instance in Chapters 6, 7 and 8. The distinguishing difference lies in the predicate, which is a verb phrase in 14.4 and 14.7, and not a noun phrase. In a NP + NP sentence the verb 'to be' is not expressed in the affirmative, and in the negative it is కాదు [kaadu]. In a noun phrase + verb phrase sentence, on the other hand, the verb 'to be' is expressed by a finite form of ఉన్ [un] 'to be' in the affirmative and a finite form of లే [lee] 'not to be' in the negative.

14.10. The verb 'to be' can be deleted optionally when the notion of 'existence' is known to the speaker and the hearer; e.g.

మీ ఇల్లెక్కడ ? [mii ill(u) ekkaDa?]	'Where (is) your house?' (lit. Your house where?)
మీకు పిల్లలెందరు ? [miiku pillal(u) endaru?]	'How many children do you have?' (lit. To-you children how many?)

[2] 'locative' is a convenient term to describe a noun followed by a suffix like అ/న/ని [a/na/ni], లో [loo], మీద [miida], etc., meaning 'in' or 'on.'

వాడికి పిచ్చి.
[waaDiki picci.] — 'He is mad.' (lit. To him (is) madness.)

మీరు నాకు రెండు రూపాయిలు బాకీ.
[miiru naaku reNDu ruupaayilu baakii.] — 'You owe me two ruppees.' [You to-me two-rupees debt.]

14.11. *Word Order:* The order of words preceding the finite verb in Telugu is somewhat flexible, but the position of the verb in in relation to the other words in fixed; e.g.

మొన్న నేను ఊళ్ళో లేను.
[neenu monna uuLLoo leenu.] *or* — 'I was not in town the day before yesterday.'

నేను మొన్న ఊళ్ళో లేను.
[monna neenu uuLLoo leenu.] *or*

ఊళ్ళో నేను మొన్న లేను.
[uuLLoo neenu monna leenu.]

The following word-order is the most common in this type of sentence: (1) adverb of time; (2) noun nominative (subject of the sentence); (3) noun dative or noun locative; (4) adverb of place or manner; (5) finite form of ఉన్ [un] or లే [lee].

14.12. When a sentence contains a transitive verb (see 19.1), the natural order of words is noun (subject)—noun (object)—verb. (Remember that a subject pronoun may be optionally omitted.) Adverbs of time often come at the very beginning, before the subject. Other words come between the subject and the verb; they may either precede or follow the object. These observations are intended to serve for guidance. They are not to be regarded as rules. More on this subject will be found in Chapter 26.

Pronouns and Verbs—Agreement

14.13. వాడు [waaDu] and అతను [atanu] 'he' and అది [adi] 'she' are always followed by a verb in the singular. ఆయన [aayana] 'he' and ఆవిడ [aawiDa] 'she' may be followed by a verb either in the singular or plural. వారు [waaru] 'he/she/they' and ఎవరు [ewaru] 'who' (polite singular or plural) are always followed by a verb in the plural.

CHAPTER 15

Finite Verbs: Past and Future-habitual Tenses

15.1. We have noted in Chapter 14 that the finite form ఉన్నాను [unnaanu] can be analysed into: verb stem (or root) ఉన్ [un] + tense suffix నా [naa] + personal suffix ను [nu]. This applies to other verbs also, e.g. చూశావు [cuusEEwu] 'you saw' consists of: verb stem చూస్ [cuus] + tense suffix <u>ఏ</u> [EE] + personal suffix వు [wu]. Six inflectional types of the finite verb which involve tense-mode distinctions are constructed in this way. They are:

1. Past
2. Future-habitual
3. Imperative
4. Hortative

} affirmative

5. Future-habitual
6. Imperative

} negative

Other finite verb types come under compound verbs.

Verb stems are either simple, complex or compound. A simple stem consists of a single root. A complex stem has a root followed by one or more voice modifier elements. A compound stem has a main verb followed by one or more voice modifier verbs and/or modal auxiliary verbs. Complex verbs are dealt with in Chapter 19. The main discussion of compound verbs is in Chapter 20. In this chapter we shall study the formation of the past and future-habitual (affirmative) tenses and the principles governing the modification of verb stems in inflection. Chapter 16 covers the imperative, hortative and future-habitual (negative) and also the durative which, although technically a compound verb, is used so frequently that it requires to be studied along with the other principal tenses. Chapter 17 deals with other finite tenses which are less commonly used.

The Past Tense

15.2. *Model sentences:*

1. వాణ్ణి డబ్బు అడిగాను. [waaNNi Dabbu aDigEEnu.]	'I asked him for money.' (lit. I asked him money)
2. ఇటీవలే ఇల్లు కట్టాం. [iTiiwalee illu kaTTEEm(u).]	'We built a house only recently.'
3. హైదరాబాదెప్పుడు వచ్చావు ? [haydaraabaad eppuDu waccEEw(u)?][1]	'When did you come to Hyderabad?'
4. మీరు ఊరికి ఎప్పుడు వెళ్ళారు ? [miiru uuriki eppuDu weLLEEru?]	'When did you go to the village?'
5. మమ్మల్ని ఎందుకు పిలిచారు ? [mammalni enduku pilicEEru?]	'Why did you call us?'
6. వాడు భోంచేశాడు. [waaDu bhoonceesEEDu.]	'He ate food.'
7. పాఠం బాగా విన్నాడు. [paaTham baagaa winnaaDu.]	'He listened to the lesson well.'
8. ఆమె అన్నం వండింది. [aame annam waNDindi.]	'She cooked food.'
9. రైలు ఇప్పుడే వచ్చింది. [raylu ippuDee waccindi.]	'The train has come just now.'
10. వాళ్ళు మామిడిపండ్లు అమ్మారు. [waaLLu maamiDipaNDLu ammEEru.]	'They sold the mangoes (lit. mango fruits).'
11. వార్తలు తెలిశాయి. [waartalu telisEEy(i)]	'News is known.'
12. చినుకులు పడ్డాయి. [cinukulu paDDaay(i).]	'Raindrops fell.'

[1] With the verbs వచ్చ్ [wacc] 'to come' and వెళ్ళ్[weLL] 'to go' if a place-name occurs as a noun phrase referring to 'goal', it does not generally take the dative suffix; వాడు హైదరాబాదు వెళ్ళాడు [waaDu haydraabaadu weLLEEDu] 'he went to Hyderabad'; alternatively హైదరాబాదుకు '*to* Hyderabad'. With a common noun the dative suffix is obligatory; e.g. ఇంటికి వెళ్ళాడు [iNTiki weLLEEDu] 'he went to (his) house'.

The above sentences contain examples of verbs in the past tense. The past tense signifies the location of an event (an action or a state) in the past time. Note that the past tense in Telugu corresponds to *two* past tenses in English, viz. past and perfect: తాగాను [taagEEnu] can mean either 'I drank' or 'I have drunk', వచ్చాడు [waccEEDu] either 'he came' or 'he has come', and so on.

15.3. The verb forms occurring in 15.2 are arranged below according to person and number, along with the verb roots, which are listed separately.

Verb root		*Finite form*	
అడుగ్/అడుగు [aDug/aDugu]	'to ask'	అడిగాను [aDigEEnu]	'I asked'
కట్ట్ [kaTT]	'to build'	కట్టాము [kaTTEEm(u)]	'we built'
వచ్చ్ [wacc]	'to come'	వచ్చావు [waccEEw(u)]	'you came' (singular)
వెళ్ళ్ [weLL]	'to go'	వెళ్ళారు [weLLEEru]	'you went' (plural)
పిలుచ్ [piluc]	'to call	పిలిచారు [pilicEEru]	'you called' (plural)
భోంచేస్ [bhooncees]	'to have dinner'	భోంచేశాడు [bhoonceesEEDu]	'he had dinner'
విన్ [win]	'to listen, hear'	విన్నాడు [winnaaDu]	'he listened'
వండ్/వండు [waND/waNDu]	'to cook'	వండింది [waNDindi]	'she cooked'
వచ్చ్ [wacc]	'to come'	వచ్చింది [waccindi]	'it came'
అమ్మ్/అమ్ము [amm/ammu]	'to sell'	అమ్మారు [ammEEru]	'they sold' (m.f.)
తెలుస్ [telus]	'to be known'	తెలిశాయి [telisEEyi]	'they are known' (n.)
పడ్ [paD]	'to fall'	పడ్డాయి [paDDaay(i)]	'they fell' (n.)

In most of these forms we notice ఏ [EE] as a recurring element, and this denotes the past.[2] In the 3rd person singular (f.n.) it is

[2] Since there is no symbol for [EE] in Telugu, it is transcribed as ఏ here (see 4.3 for a detailed note on this).

replaced by ఇన్ [in] (e.g. వండింది [waNDindi], వచ్చింది [waccindi]). These forms ఏ/ఇన్ [EE/in] constitute the *past tense suffix* of most verbs. In the verbs విన్ [win] 'to hear' and పడ్ [paD] 'to fall' ఏ [EE] is replaced by నా [naa] and డా [Daa] respectively, and ఇన్ [in] by న [na] and డ [Da] respectively. Hence the past tense suffixes of these two verbs are నా/న [naa/na] and డా/డ [Daa/Da] respectively. See paradigms in 15.5.

15.4. *The verb stem.* Whatever follows the tense-mode suffix (or the root if there is no tense-mode suffix) is the personal suffix. The part that remains after the tense-mode suffix and the personal suffix have been eliminated is the *verb stem.* The past tense of any verb can be constructed by adding to the verb stem (in its past tense form) the proper past tense suffix and then the personal suffixes.

15.5. *Examples of past tense paradigms.* (The tense suffixes are in italics.)

(1) అమ్మ్/అమ్ము [amm/ammu] 'to sell'

Singular

1st per.	అమ్మాను	[amm*EE*nu]	'I sold'
2nd per.	అమ్మావు	[amm*EE*w(u)]	'you sold'
3rd per. (m)	అమ్మాడు	[amm*EE*Du]	'he sold'
3rd per. (f.n.)	అమ్మింది/ అమ్మినది	[amm*in*di/amm*ina*di]	'she/it sold'

Plural

1st per.	అమ్మాం	[amm*EE*m(u)]	'we sold'
2nd per.	అమ్మారు	[amm*EE*ru]	'you sold'
3rd per. (m.f.)	అమ్మారు	[amm*EE*ru]	'they sold'
3rd per. (n.)	అమ్మాయి	[amm*EE*y(i)]	'they sold'

(2) విన్ [win] 'to hear'

Singular

1st per.	విన్నాను	[win*naa*nu]	'I heard'
2nd per.	విన్నావు	[win*naa*w(u)]	'you heard'
3rd per. (m.)	విన్నాడు	[win*naa*Du]	'he heard'
3rd per. (f.n.)	విన్నది	[win*na*di]	'she/it heard'

Plural

1st per.	విన్నాం	[win*naa*m(u)]	'we heard'
2nd per.	విన్నారు	[win*naa*ru]	'you heard'
3rd per. (m.f.)	విన్నారు	[win*naa*ru]	'they heard'
3rd per. (n.)	విన్నాయి	[win*naa*y(i)]	'they heard'

(3) పడ్ [paD] 'to fall'

Singular

1st per.	పడ్డాను	[paD*Daa*nu]	'I fell'
2nd per.	పడ్డావు	[paD*Daa*w(u)]	'you fell'
3rd per. (m.)	పడ్డాడు	[paD*Daa*Du]	'he fell'
3rd per. (f.n.)	పడ్డది/ పడింది	[paD*Da*di/paD*in*di]	'she/it fell'

Plural

1st per.	పడ్డాము	[paD*Daa*m(u)]	'we fell'
2nd per.	పడ్డారు	[paD*Daa*ru]	'you fell'
3rd per. (m.f.)	పడ్డారు	[paD*Daa*ru]	'they fell'
3rd per. (n.)	పడ్డాయి	[paD*Daa*y(i)]	'they fell'

(4) కలుస్ [kalus] 'to meet'

Singular

1st per.	కలిశాను	[kalis*EE*nu/ kaliś*EE*nu]	'I met'
2nd per.	కలిశావు	[kalis*EE*w(u)/ kaliś*EE*w(u)]	'you met'
3rd per. (m.)	కలిశాడు	[kalis*EE*Du/ kaliś*EE*Du]	'he met'
3rd per. (f.n.)	కలిసింది	[kalis*in*di/ kaliś*in*di]	'she/it met'

Plural

1st per.	కలిశాం	[kalis*EE*m(u)/ kaliś*EE*m(u)]	'we met'
2nd per.	కలిశారు	[kalis*EE*ru/ kaliś*EE*ru]	'you met'

3rd per. (m.f.)	కలిశారు	[kalis*EE*ru/ kaliś*EE*ru]	'they met'
3rd per. (n.)	కలిశాయి,	[kalis*EE*y(i)/ kaliś*EE*y(i)]	'they met'

The stem కలిశ్ [kaliś] has an alternative form కలిస్ [kalis]. There is a tendency in modern Telugu orthography to prefer the forms in శ [ś] to those in స [s] before ఏ [EE].

15.6. *Principles for forming the past tense.*

(1) The past tense is formed by adding to the verb stem the suffix ఏ/ఇన్ [EE/in] followed by the personal suffix (see 14.3).

(2) A stem final ఉ [u] is dropped before ఏ/ఇన్ [EE/in].

(3) A non-initial ఉ [u] of a verb stem becomes ఇ [i] when the the past tense suffix is added, e.g. అడుగ్/అడుగు [aD*u*g/aD*u*gu] 'to ask', అడిగాను [aD*i*gEEnu] 'I asked'; పిలుచ్ [pil*u*c] 'to call', పిలిచాను [pil*i*cEEnu] 'I called'.

(4) After a verb stem ending in a short vowel + న్ [n] (e.g. విన్ [win] 'to hear') the past-tense suffix is నా [naa], but in the 3rd person singular (f.n.) it is న [na]; only eight verbs belong to this class, as follows:

అన్	[an]	'to say'	కొన్	[kon]	'to buy' (also an auxiliary verb)
ఉన్	[un]	'to be'	కన్	[kan]	'to bring forth'
తిన్	[tin]	'to eat'	కూర్చున్	[kuurcun]	'to be seated'
విన్	[win]	'to hear'	నిల్చున్	[nilcun]	'to stand'

(5) After the verb stem పడ్ [paD] the past tense suffix is డా [Daa], but in the 3rd person singular (f.n.) it is డ [Da].

(6) When a verb stem ending in స్ [s] is followed by the past tense suffix ఏ [EE], స [s] is sometimes spelled and pronounced శ [ś].

15.7. Past tense formation in Rayalasima and Telangana varies dialectally from that in the coastal districts described above. The

past tense suffix is ఇనా [inaa] in Rayalasima and ఇన [ina] in Telangana; e.g.

Verb root అమ్ము/అమ్మ్ [ammu/amm] 'to sell'

	Coastal (modern standard)	*Rayalasima*	*Telangana*
Singular			
1st per.	అమ్మాను [amm*EE*nu]	అమ్మినాను [amm*inaa*nu]	అమ్మిన [amm*ina*]
2nd per.	అమ్మావు [amm*EE*w(u)]	అమ్మినావు [amm*inaa*w(u)]	అమ్మినవ్ [amm*ina*w]
3rd per.(m.)	అమ్మాడు [amm*EE*Du]	అమ్మినాడు [amm*inaa*Du]	అమ్మినడు [amm*in(a)*Du]
3rd per.(f.n.)	అమ్మినది [amm*in*(a)di]	అమ్మినది [amm*in(a)*di]	అమ్మినది [amm*in(a)*di]
Plural			
1st per.	అమ్మాం [amm*EE*m(u)]	అమ్మినాం [amm*inaa*m(u)]	అమ్మినం [amm*ina*m]
2nd per.	అమ్మారు [amm*EE*ru]	అమ్మినారు [amm*inaa*ru]	అమ్మినరు [amm*in(a)*ru]
3rd per.(m.f.)	అమ్మారు [amm*EE*ru]	అమ్మినారు [amm*inaa*ru]	అమ్మినరు [amm*in(a)*ru]
3rd per.(n)	అమ్మాయి [amm*EE*y(i)]	అమ్మినాయి [amm*inaa*y(i)]	అమ్మినయ్ [amm*ina*y]

Note that a short అ [a] is lost between two apical consonants (see 9.16). Here న [n], ద [d], ర [r], డ [D] are apicals.

15.8. *Basic stems and stem variants.* We have noticed that in verbs like అడుగ్/అడుగు [aDug/aDugu] 'to ask' and పిలుచ్ [piluc] 'to call' stem changes to అడిగ్ [aDig] and పిలిచ్ [pilic] before the past tense suffix ఏ/ఇన్ [EE/in].

In all Telugu verbs the stem takes different forms, depending on the suffix which follows it. One of these forms is taken as the *basic stem* and the others are treated as *stem variants.*

In a large class of verbs the basic stem ends in ఉ [u] and its variant loses the ఉ [u]; e.g.

అమ్ము/అమ్మ్	[ammu/amm]	'to sell'
అడుగు / అడుగ్	[aDugu/aDug]	'to ask'

The basic stems of all other verbs end in a consonant except for two, namely

పో	[poo]	'to go'
లే	[lee]	'not to be, not to exist'

Hereafter verbs will be cited by their basic stems.

The Future-habitual Tense

15.9. *Model sentences:*

1. మీరు అన్నం ఎప్పుడు తింటారు ? [miiru annam eppuDu tiNTaaru?]	'When do you eat food?'
2. మా అబ్బాయి రేపు ఊరికి వెళ్తాడు. [maa abbaayi reepu uuriki weLtaaDu.]	'My boy will go to town tomorrow.'
3. మా నాన్నగారు మద్రాసు నుంచి బొమ్మలు తెస్తారు. [maa naannagaaru madraasu-nunci bommalu testaaru.]	'My father will bring toys from Madras.'
4. అంగట్లో మామిడిపండ్లు కొంటాను. [angaTLoo[3] maamiDi-paNDLu koNTaanu.]	'I will buy mangoes in the shop.'
5. ఎల్లుండి మేం డబ్బిస్తాము. [elluNDi meem Dabb(u)is-taam.]	We will give the money the day after tomorrow.'
6. ఆయన కవిత్వం రాస్తాడు. [aayana kawitwam raastaaDu.]	'He writes poetry.'
7. ఆవులు పాలిస్తాయి. [aawulu paal(u)istaayi.]	'Cows give milk.'

[3] అంగటి [angaTi] is the oblique form of అంగడి [angaDi] 'shop' before the locative suffix లో [loo].

8. నువ్వు సిగిరెట్లు తాగుతావా ? [nuwwu sigareTLu taagu-taawaa?]	'Do you smoke cigarettes?' (lit. Do you drink cigarettes?)
9. మా అమ్మాయి నా మాట వింటుంది. [maa ammaayi naa maaTa wiNTundi.]	'My girl listens to my word.'
10. నేను మిఠాయి తింటాను. [neenu miThaayi tiNTaanu.]	'I eat sweets.'
11. పక్షులు ఎగురుతాయి. [pakSulu egurutaayi.]	'Birds fly.'
12. మేం ఇల్లు డిసెంబరులో కడతాం. [meem illu Disembaruloo kaDataam.]	'We will build a house in December.'

The future-habitual tense is so called because it has two meanings. It can express an action or a state that will take place in the future, or an action or state that is habitual. Thus ఆవులు పాలిస్తాయి [aawulu paal(u)istaayi] can mean either 'The cows will give milk' or 'Cows give milk'; నువ్వు సిగరెట్లు తాగుతావా? [nuwwu sigareTLu taagutaawaa?] can mean either 'Will you smoke cigarettes (in the future)?' or 'Do you smoke (are you in the habit of smoking) cigarettes?'

15.10. The verb stems occurring in 15.9 are listed below along with their inflected forms in the future-habitual tense showing the three elements in each verb, viz. stem, tense suffix and personal suffix: the tense suffixes are italicized:

Basic stem			*Future-habitual*	
తిన్	[tin]	'to eat'	తింటారు	[tiN*Taa*ru]
వెళ్ళ్	[weLL]	'to go'	వెళ్తాడు	[weL*taa*Du]
తెచ్చ్	[tecc]	'to bring'	తెస్తారు	[tes*taa*ru]
కొన్	[kon]	'to buy'	కొంటాను	[koN*Taa*nu]
ఇచ్చ్	[icc]	'to give'	ఇస్తాము	[is*taa*m(u)]

రాస్	[raas]	'to write'	రాస్తాడు	[raas*taa*Du]
తాగు	[taagu]	'to drink'	తాగుతావు	[taagu*taa*w(u)]
విన్	[win]	'to listen'	వింటుంది	[wiN*Tun*di]
తిన్	[tin]	'to eat'	తింటాను	[tiN*Taa*nu]
ఎగురు	[eguru]	'to fly'	ఎగురుతాయి	[eguru*taa*y(i)]
కట్ట్	[kaTT]	'to build'	కడతాము	[kaDa*taa*m(u)]

15.11. *Principles for forming the future habitual tense.*

(1) The future habitual tense is formed by adding to the basic stem the tense suffix తా/తున్ [taa/tun] followed by the personal suffix.

(2) In the case of verbs like అమ్ము [ammu] 'to sell' and అడుగు [aDugu] 'to ask', the basic form occurs unchanged before తా/తున్ [taa/tun]; e.g.

అమ్ము	[ammu]	'to sell'	అమ్ముతాను	[ammu*taa*nu]	'I will sell'
అడుగు	[aDugu]	'to ask'	అడుగుతాను	[aDugu*taa*nu]	'I will ask'

(3) When the basic stem ends in స్ [s] or a long vowel, తా/తున్ [taa/tun] is added directly to it; e.g.

కలుస్	[kalus]	'to meet, join'	కలుస్తాను	[kalustaanu]	'I will meet, join'
తీస్	[tiis]	'to take'	తీస్తాను	[tiistaanu]	'I will take'
పో	[poo]	'to go'	పోతాను	[pootaanu]	'I will go'

(4) Basic stems of one syllable ending in ట్ట్ [TT], (కొట్ట్ [koTT] 'to strike') and ప్ప్ [pp] (చెప్ప్ [cepp] 'to say') change ట్ట్, ప్ప్ [TT, pp] to డ, బ [Da, ba] before the suffix తా [taa] and to డు, బు [Du, bu] before the suffix తున్ [tun].

(5) In the case of stems ending in a short vowel + న్ [n], tense suffixes beginning with త్ [t] change త్ [t] to ట్ [T] and the final న్ [n] of the basic stem becomes ం/ణ్ [N], e.g. విన్ [win] 'to hear', future habitual వింటాను [wiNTaanu] 'I will hear'.

(6) Basic stems ending in చ్ [c], చ్చ్ [cc] and ంచ్ [nc] change these elements to స్ [s] before తా/తున్ [taa/tun]. These roots also undergo other changes, which are explained in detail in Chapter 22. A few examples will suffice here:

పిలుచ్ [piluc]	'to call'	పిలుస్తాను [pilustaanu]	'I will call'
చాచ్ [caac]	'to stretch out'	చాస్తాను [caastaanu]	'I will stretch out'
కాలుచ్ [kaaluc]	'to burn' (tr.)	కాలుస్తాను [kaalustaanu]	'I will burn'
మారుచ్ [maaruc]	'to change' (tr.)	మారుస్తాను [maarustaanu]	'I will change'
చూపించ్ [cuupinc]	'to show'	చూపిస్తాను [cuupistaanu]	'I will show'

15.12. Following are examples of some paradigms of the future-habitual tense. The tense suffixes are italicized.

(1) వచ్చ్ [wacc] 'to come'

Singular			
1st per.	వస్తాను	[was*taa*nu]	'I will come'
2nd per.	వస్తావు	[was*taa*w(u)]	'you will come'
3rd per. (m.)	వస్తాడు	[was*taa*Du]	'he will come'
3rd per. (n.f.)	వస్తుంది	[was*tun*di]	'she/it will come'
Plural			
1st per.	వస్తాము	[was*taa*m(u)]	'we will come'
2nd per.	వస్తారు	[was*taa*ru]	'you will come'
3rd per. (m.f.)	వస్తారు	[was*taa*ru]	'they will come'
3rd per. (n.)	వస్తాయి	[was*taa*y(i)]	'they will come'

(2) అమ్ము [ammu] 'to sell'

Singular			
1st per.	అమ్ముతాను	[ammu*taa*nu]	'I will sell'
2nd per.	అమ్ముతావు	[ammu*taa*w(u)]	'you will sell'
3rd per. (m.)	అమ్ముతాడు	[ammu*taa*Du]	'he will sell'
3rd per. (f.n.)	అమ్ముతుంది	[ammu*tun*di]	'she/it will sell'
Plural			
1st per.	అమ్ముతాం	[ammu*taa*m(u)]	'we will sell'

2nd per.	అమ్ముతారు	[ammu*taa*ru]	'you will sell'
3rd per. (m.f.)	అమ్ముతారు	[ammu*taa*ru]	'they will sell'
3rd per. (n.)	అమ్ముతాయి	[ammu*taa*y(i)]	'they will sell'

(3) కొట్ట్ [koTT] 'to beat'

Singular			
1st per.	కొడతాను	[koDa*taa*nu]	'I will beat'
2nd per.	కొడతావు	[koDa*taa*w(u)]	'you will beat'
3rd per. (m.)	కొడతాడు	[koDa*taa*Du]	'he will beat'
3rd per. (f.n.)	కొడుతుంది	[koDu*tun*di]	'she/it will beat'
Plural			
1st per.	కొడతాము	[koDa*taa*m(u)]	'we will beat'
2nd per.	కొడతారు	[koDa*taa*ru]	'you will beat'
3rd per. (m.f.)	కొడతారు	[koDa*tua*ru]	'they will beat'
3rd per. (n.)	కొడతాయి	[koDa*taa*y(i)]	'they will beat'

The above forms show వస్ [was], అమ్ము [ammu], etc. as the stems and తా/తున్ [taa/tun] as the future-habitual suffix. The personal suffixes are the same as in the past tense forms. The verb root meaning 'to come' has the form వచ్చ్ [wacc] in the past tense and వస్ [was] in the future-habitual. This difference in the form of the verb root can be explained by the difference in the tense suffix that follows. The past tense suffix ఏ [EE] is a vowel and the future-habitual suffix తా/తున్[taa/tun] begins with a consonant. For the same reason the verb root meaning 'to sell' has the form అమ్మ్ [amm] before a vowel in the past tense, and అమ్ము [ammu] before a consonant in the future-habitual.

15.13. In the Telangana dialect the future-habitual suffix is త [ta]; e.g. వస్తం [wastam] 'we will come', వస్తరు [wastaru] 'they will come'. In non-standard varieties throughout the state తున్ [tun] is replaced by త [ta] in 3rd f.n. singular; e.g. వస్తుంది [wastundi] 'she/it will come' (standard): వస్తది [wastadi] 'she/it will come' (non-standard).

Descriptive Analysis

15.14. The following rules account for the modifications in verb stems in inflection discussed in this chapter.

Rule 1.
$$\begin{bmatrix} \text{V} \\ -\text{long} \end{bmatrix} \rightarrow \emptyset \ / \ ___ + [\text{V}]$$

A stem final short vowel is lost before a vowel which begins a word or suffix. '+' stands for the boundary between two meaningful elements such as words, stems, suffixes, etc.

ammu + EE + Du	→ ammEEDu	'he sold'
ammu + in + di	→ ammindi	'she sold'

Rule 2.
$$\text{u} \rightarrow \text{i} / \ \# \ \text{(C)VC}___\text{C(u)} + \begin{Bmatrix} \text{ee} \\ \text{EE} \\ \text{i} \end{Bmatrix}$$

A short vowel u occurring in basic stems of the form (C)VCVC(V) (C = consonant; V = vowel; parentheses enclose optional elements) becomes i when followed by a front vowel (ee, EE or i) in the next syllable.

aDugu + EE + Du → aDug + EE + Du by Rule 1 →
aDigEE + Du by Rule 2.
kalus + EE + Du→kalis + EE + Du by Rule 2.

Rule 3.
$$\begin{bmatrix} \text{V} \\ -\text{long} \end{bmatrix} \rightarrow \emptyset \ / \ \text{n}(+)___(+) \begin{Bmatrix} \text{d} \\ \text{r} \\ \text{D} \end{Bmatrix}$$

A short vowel is lost between n and one of the consonants d, r, D. A more general form of this Rule will be stated later. The short vowel may be followed or preceded by a morpheme boundary; e.g.

amm + ina + di	→ amm + in + di	'she sold'
amm + ina + Du	→ amm + in + Du	'he sold'
amm + ina + ru	→ amm + in + ru	'they sold'

As stated earlier, the last two examples are taken from the Telangana dialect.

Rule 4.
$$\text{s} \rightarrow \acute{\text{s}} \ / \ ___ \begin{Bmatrix} \text{ee} \\ \text{EE} \\ \text{i} \end{Bmatrix}$$

The consonant s is pronounced ś when followed by a front vowel, i.e. EE or i; e.g. kaliśEEDu.

Rule 5. $\begin{Bmatrix} \text{c} \\ \text{cc} \\ \text{nc} \end{Bmatrix} \rightarrow \text{s}/___ + \text{t}.$

Before a suffix beginning with t, stem-final c, cc, nc become s.

CHAPTER 16

Finite Verbs: Negative, Imperative, Hortative, and Durative

Negative

16.1. A special feature of Telugu and the other Dravidian languages is the formation of a verb paradigm in the negative tense rather than the use of a separate word or particle of negation as in English, Hindi and many other languages. Negative verbs of this type are in the future habitual tense and negate the affirmative verb occurring in this tense, corresponding to English 'does not . . . / will not . . .'

Model sentences:

1 . నేను ఇప్పుడన్నం తినను. [neen(u) ippuD(u) annam *tinanu.*]	'I *will not eat* food now.'
2 . మేం రేపు ఊరికి వెళ్ళం. [meem(u) reep(u) uuriki *weLLam(u).*]	'We *will not go* to the village tomorrow.'
3 . నువ్వు పుస్తకం చదవవు. [nuwwu pustakam *cadawaw(u).*]	'You *do not/will not read* the book.'
4 . మీరు నామాట వినరు. [miiru naamaaTa *winaru.*]	'You *do not/will not listen* to my word.'
5 . వాడు గుడికి రాడు. [waaDu guDiki *raaDu.*]	'He *does not/will not come* to the temple.'
6 . వారు సిగరెట్లు తాగరు. [waaru sigareTLu *taagaru.*]	'He *does not/will not smoke* cigarettes.'
7 . వాళ్ళు మా నాన్నగారికి చెప్పరు. [waaLLu maa naannagaariki *cepparu.*]	'They *do not/will not tell* my father.'

8 . అమ్మ అన్నం పెట్టదు.
[amma annam *peTTadu.*] — 'Mother *does not/will not give* (lit. put) food.'

9 . అది మా ఇల్లు కాదు.
[adi maa illu *kaadu.*] — 'That *is not* my house.'

10. ఈ అంగట్లో కలాలు దొరకవు.
[ii angaTLoo kalaalu *dorakawu.*] — 'Pens *are not/will not be available* in this shop.'

11. వాడు నన్ను డబ్బు అడగడు.
[waaDu nannu Dabbu *aDagaDu.*] — 'He *does not/will not ask* me for money.'

12. నేను కవిత్వం రాయను.
[neenu kawitwam *raayanu.*] — 'I *do not/will not write* poetry.'

The verbs italicized above are in the future-habitual negative tense, which will be referred to as the negative tense hereafter.

16.2. The negative suffix is అ [a]. It occurs between the verb root and the personal suffixes (study the italicized forms in 16.1). The personal suffixes in the negative tense are the same as in the other tenses except for the 3rd person singular (f.n.) and the 3rd person plural (n.), which are ది [di] and యి [y(i)] elsewhere, but దు [du] and వు [w(u)] here.

The paradigm of అమ్ము [ammu] 'to sell' in the negative tense is as follows:

Singular:

1st per.	అమ్మను [ammanu]	'I do not/will not sell'
2nd per.	అమ్మవు [ammaw(u)]	'You do not/will not sell'
3rd per. (m.)	అమ్మడు [ammaDu]	'He does not/will not sell'
3rd per. (f.n.)	అమ్మదు [ammadu]	'She/it does not/will not sell'

Plural:

1st per.	అమ్మము [ammam(u)]	'We do not/will not sell'
2nd per.	అమ్మరు [ammaru]	'You do not/will not sell'
3rd per. (m.f.)	అమ్మరు [ammaru]	'They do not/will not sell'
3rd per. (n.)	అమ్మవు [ammaw(u)]	'They do not/will not sell'

16.3. A comparison of the stem variants in the negative tense italicized in the last column with their counterparts in the past and future-habitual will reveal certain systematic differences:

	Basic stem		*Stem variant*		*Negative tense*
			Past	*Fut.-hab.*	
(a)	అడుగు [aDugu]	'to ask'	అడిగ్ [aDig]	అడుగు [aDugu]	అడగడు [*aDag*aDu]
	తాగు [taagu]	'to drink'	తాగ్ [taag]	తాగు [taagu]	తాగడు [*taag*aDu]
	చదువు [caduwu]	'to read'	చదివ్ [cadiw]	చదువు [caduwu]	చదవడు [*cadaw*aDu]
	దొరుకు [doruku]	'to be found'	దొరిక్ [dorik]	దొరుకు [doruku]	దొరకవు [*dorak*awu]
(b)	రాస్ [raas]	'to write'	రాస్ [raas]	రాస్ [raas]	రాయను [*raay*anu]
	పిలుచ్ [piluc]	'to call'	పిలిచ్ [pilic]	పిలుస్ [pilus]	పిలవరు [*pilaw*aru]
(c)	తిన్ [tin]	'to eat'	తిన్ [tin]	తిం [tiN]	తినను [*tin*anu]
	విన్ [win]	'to hear'	విన్ [win]	విం [wiN]	వినరు [*win*aru]
(d)	చెప్ప్ [cepp]	'to say'	చెప్ప్ [cepp]	చెబ,చెబు [ceba, cebu]	చెప్పరు [*cepp*aru]
	వెళ్ళ్ [weLL]	'to go'	వెళ్ళ్ [weLL]	వెళ్ [weL]	వెళ్ళం [*weLL*am]

పెట్ట్ [peTT]	'to put'	పెట్ట్ [peTT]	పెడ, పెడు [peDa, peDu]	పెట్టడు [*peTT*adu]
(e) వచ్చ్ [wacc]	'to come'	వచ్చ్ [wacc]	వస్ [was]	రాడు [*raa*Du]
అవ్ [aw]	'to be'	అయ్, అయ్య్ [ay/ayy]	అవు [aw(u)]	కాదు [*kaa*du]

In set (e) the stem variants in the negative do not bear any resemblance to the corresponding ones in the past and future-habitual. These belong to the class of irregular verbs. In set (a) the stem-final ఉ [u] is dropped in the negative and past tense by a general rule (see Rule 1 in 15.14), i.e. loss of a short vowel when followed by another vowel (here past ఏ,ఇన్ [EE, in], negative అ [a]). The stem-final ఉ [u] is not lost in the future-habitual because here the suffix begins with a consonant తా,తున్ [taa, tun]. In set (b) the final స్ [s] and చ్ [c] of basic stems are replaced by య్ [y] and వ్ [w] respectively when the negative suffix అ [a] is added. In sets (a), (c) and (d), where the basic stem is monosyllabic, there is no difference between the stem variants occurring in the past and the negative; e.g. తాగ్ [taag], తిన్ [tin], విన్ [win], చెప్ప్ [cepp], వెళ్ళ్ [weLL], పెట్ట్ [peTT]; where the basic stem has three syllables in (a) and two syllables in (b), the medial ఉ [u] becomes అ [a] when followed by the negative suffix అ [a]; అడుగు అ [aD*u*gu+*a*]→ అ డ గ [aD*a*g-*a*], పిలుచ్ అ [pil*u*c+*a*]→ పి ల వ [pil*a*w-*a*]. Note that in set (e), where the stem variants have a long vowel, i.e. రా [raa] 'to come', కా [kaa] 'to be, become', the negative suffix అ [a] is lost.

16.4. *Principles for forming the negative tense.*

(1) The negative tense is formed by adding to the basic stem the negative suffix అ [a] followed by the personal suffix.

(2) Medial ఉ [u] of basic stems having two or three syllables of the shape (C)VC*u*C(u) changes to అ [a] when followed by the negative suffix అ [a] in the next syllable.

(3). A large number of basic stems ending in చ్ [c] and స్ [s] replace these consonants by వ్/య్ [w/y] in the negative. Full details are given in Chapter 22.

The Imperative

16.5. *Model sentences:*

1. (a) ఇంటికి వెళ్ళు. [iNTiki *weLLu.*]	'*Go* home.' (sg.)
(b) ఇంటికి వెళ్ళండి. [iNTiki *weLLaNDi.*]	'*Please go* home.' (pl. or polite sg.)
2. (a) ఈ పని చెయ్యి. [ii pani *cey(yi).*]	'*Do* this work.' (sg.)
(b) ఈ పని చెయ్యండి. [ii pani *ceyyaNDi.*]	'*Please do* this work.' (pl. or polite sg.)
3. (a) ఆ బొమ్మ చూడు. [aa bomma *cuuDu.*]	'*Look* at that doll.' (sg.)
(b) ఆ బొమ్మ చూడండి. [aa bomma *cuuDaNDi.*]	'*Please look* at that doll.' (pl. or polite sg.)
4. (a) మా ఊరికి రా. [maa uuriki *raa.*]	'*Come* to my village.' (sg.)
(b) మా ఊరికి రండి. [maa uuriki *raNDi.*]	'*Please come* to my village.' (pl. or polite sg.)
5. (a) ఆ వైపు వెళ్ళకు. [aa waypu *weLLaku.*]	'*Don't go* that way.' (sg.)
(b) ఆ వైపు వెళ్ళకండి. [aa waypu *weLLakaNDi.*]	'*Please don't go* that way.' (pl. or polite sg.)
6. నన్ను కొట్టకు. [nannu *koTTaku.*]	'*Don't beat* me.' (sg.)
7. ఇప్పు డన్నం తినకు. [ippuD(u) annam *tinaku.*]	'*Don't eat* food now.' (sg.)
8. మా ఇంటికి రాకు. [maa iNTiki *raaku.*]	'*Don't come* to my house.' (sg.)
9. నా మాట విను. [naa maaTa *winu*]	'*Listen* to me (lit. Hear my word).' (sg.)

10. వాడికి డబ్బు ఇవ్వకండి. [waaDiki Dabbu *iwwakaNDi.*] — '*Please don't give* him money.' (pl. or polite sg.)

11. ఈ పుస్తకాలు కొనండి. [ii pustakaalu *konaNDi.*] — '*Please buy* these books.' (pl. or polite sg.)

12. ఒక పాట పాడండి. [oka paaTa *paaDaNDi.*] — '*Please sing* a song.' (pl. or polite sg.)

The italicized verbs occur in the imperative mood. The imperative expresses a command or request (polite command). Imperative forms occur in both the affirmative and the negative. The meaning conveyed by the imperative in the singular is informal or impolite. The imperative plural is used for politeness when addressing one person or without any reference to degrees of politeness when addressing a number of persons.

16.6. The imperative forms are used when a speaker in the 1st person addresses a hearer in the 2nd person. Therefore, they carry two suffixes: 2nd person singular and 2nd person plural. In the negative imperative or prohibitive, the 2nd person suffixes are added to the negative stem consisting of a verb stem + *ak* (sign of negation). The imperative suffixes are as follows:

	2nd per. singular	*2nd per. plural*
Affirmative	ఉ [u] (in some cases ఇ [i])	అండి [aNDi]
Negative	అకు [ak-u]	అకండి [ak-aNDi]

16.7. *Principles for forming the imperative mood.*

(1) The basic verb stems undergo the same type of changes as in the negative tense when the imperative suffixes are added to them. (See 16.3.)

(2) The rules of stem final vowel-loss and vowel-harmony (i.e. change of medial ఉ [u] to అ [a] when followed by అ [a]) apply to the imperative verbs also; e.g.

పాడు + ఉ	[paaD*u* + u]	⟶	పాడు	[paaD-u]	'sing'
పాడు + అండి	[paaD*u* + aNDi]	⟶	పాడండి	[paaD-aNDi]	'please sing'

అడుగు + ఉ	[aDug*u* + u]	⟶	అడుగు	[aDug-u]	'ask'
అడుగు + అండి	[aD*ugu* + aNDi]	⟶	అడగండి	[aD*a*g-aNDi]	'please ask'

(3) Basic stems ending in *s* preceded by a long vowel change స్ [s] to య్ [y]. In the imperative singular, such stems optionally add the suffix ఇ [i] and not ఉ [u]. The plural suffix, however, is అండి [aNDi]. When ఇ [i] is added the stem vowel is optionally shortened and the following య్ [y] is doubled; e.g.

Basic form		*Singular*	*Plural*
చేస్ [cees]	'to do'	చెయ్, చెయ్యి, చేయి [cey, ceyy-i, ceey-i]	చెయ్యండి/చేయండి [ceyy-aNDi/ceey-aNDi]
కోస్ [koos]	'to cut'	కొయ్, కొయ్యి, కోయి [koy, koyy-i, kooy-i]	కొయ్యండి/కోయండి [koyy-aNDi/kooy-aNDi]

Exception: Where the stem vowel is ఆ [aa] it is not shortened:

రాస్ [raas]	'to write'	రాయ్/రాయి [raay/raay-i]	రాయండి [raay-aNDi]

(4) When the basic stem has two syllables ending in చ్ [c] or స్ [s] (పిలుచ్ [piluc] 'to call', కలుస్ [kalus] 'to meet'), the final consonant is replaced by వ్ [w] before the imperative suffixes; e.g.

పిలుచ్ + ఉ	[piluc + u]	⟶	పిలువ్ + ఉ	[piluw-u]	'call'
పిలుచ్ + అండి	[piluc + aNDi]	⟶	పిలవ్ + అండి	[pilaw-aNDi]	'please call'
కలుస్ + ఉ	[kalus + u]	⟶	కలువ్ + ఉ	[kaluw-u]	'meet'
కలుస్ + అండి	[kalus + aNDi]	⟶	కలవ్ + అండి	[kalaw-aNDi]	'please meet'

In such forms the final sequence ఉవు [uwu] of the singular verb tends to become ఉ [u] or ఊ [uu] in spoken Telugu.

In some non-standard varieties చ్/స్ [c/s] do not change to వ్ [w]; forms like పిలుచు [pilucu], పిలచండి [pilacaNDi] occur instead of the standard forms పిలు [pilu], పిలవండి [pilawaNDi].

(5) When the stem variant ends in a long vowel, the short vowel beginning the imperative suffixes is dropped.

Basic form		*Stem variant*	*Imperative*	
వచ్చ్ [wacc]	'to come'	రా [raa]	రా [raa]	'Come'
			రాండి [raa-NDi][1]	'Please come'
			రాకు [raa-ku]	'Don't come'
			రాకండి [raa-k-aNDi]	'Please don't come'
తెచ్చ్ [tecc]	'to bring'	తే [tEE]	తే [tEE]	'Bring'
			తేండి [tEE-NDi]	'Please bring'
			తేకు [tEE-ku]	'Don't bring'
			తేకండి [tEE-k-aNDi]	'Please don't bring'
పో [poo]	'to go'	పో [poo]	పో [poo]	'Go'
			పోండి [poo-NDi]	'Please go'
			పోకు [poo-ku]	'Don't go'
			పోకండి [poo-k-aNDi]	'Please don't go'

(6) There is one irregular verb which occurs in the Imperative only:

పద [pada]
పదండి [padaNDi] } 'Get along!' *or* 'Start!'

Here అ [a] in పద [pada] can be treated as a variant of the more common ఉ [u]. (See also 24.6(c)).

[1] Long vowels of monosyllabic stems are shortened in some dialects when followed by two consonants; e.g. రాండి/రండి [raaNDi/raNDi], తేండి/తెండి [tEENDi/tENDi].

Hortative

16.8. *Model sentences;*

1. ఈ పాట విందాం. 'Let us hear this song.'
   [ii paaTa *windaam.*]
2. ఆ బొమ్మలు కొందాం 'Let us buy those dolls.'
   [aa bommalu *kondaam.*]
3. ఇంటికి వెళ్దాం. 'Let us go home.'
   [iNTiki *weLdaam.*]
4. పుస్తకం చదువుదాం. 'Let us read the book.'
   [pustakam *caduwudaam.*]
5. ఈ పని చేద్దాం. 'Let us do this work.'
   [ii pani *ceeddaam.*]
6. రేపు ఇక్కడికి వద్దాం. 'Let us come here tomorrow.'
   [reepu ikkaDiki *waddaam.*]
7. ఇప్పుడు కాఫీ తాగుదాం 'Let us drink coffee now.'
   [ippuDu kaafii *taagudaam.*]
8. ఆయన్ని పిలుద్దాం. 'Let us invite (lit. call) him.'
   [aayanni *piluddaam.*]
9. వాణ్ణి కొడదాం. 'Let us beat him.'
   [waaNNi *koDadaam.*]
10. ఇల్లు కడదాం. 'Let us build a house.'
   [illu *kaDadaam.*]

An imperative of the type that includes the speaker or addresser is called the 'hortative'. In English it occurs in expressions like 'let us go', 'let us do', etc. This kind of expression is conveyed in Telugu by a finite verb which is formed by adding to the verb stem the hortative suffix దా [daa] followed by the 1st person plural suffix ము [m(u)].

Hortative forms in Telugu also have a future meaning involving two participant subjects (the addresser and the addressed). All the sentences in 16.8. can also mean 'We (both) will hear this song', 'We (both) will go home', etc. In interrogative sentences, only the future meaning is conveyed; e.g. ఈ పాట విందామా? [ii paaTa windaamaa?] 'Shall we (both) hear this song?'

16.9. *Principles for forming the hortative tense-mode.*

(1) The hortative tense-mode is formed by adding to the form of the root which occurs in the future-habitual tense the suffix దా [daa] + the personal suffix మ్/ము [m(u)][2]; e.g. అమ్ము [ammu] 'to sell', అమ్ముతాను [ammutaanu] 'I will sell', అమ్ముదాం [ammudaam] 'Let us sell.'

(2) When the form of the root in the future-habitual ends in చ్ [c] or స్ [s] it changes to ద్ [d] in the hortative; e.g. (1st per. pl.):

Basic stem		*Future-habitual*	*Hortative*
పిలుచ్ [piluc]	'to call'	పిలుస్తాము [pilustaamu]	పిలుద్దాం [piluddaam]
తీస్ [tiis]	'to take'	తీస్తాము [tiistaamu]	తీద్దాం [tiiddaam]
ఇచ్చ్ [icc]	'to give'	ఇస్తాము [istaamu]	ఇద్దాం [iddaam]

(3) In the non-standard speech of Telangana—mainly around Hyderabad—stem-final చ్ [c] or స్ [s] changes to జ్ [z] in pronunciation. This represents partial assimilation of చ్/స్ [c/s] to the following voiced dental stop ద్ [d] unlike the standard forms in which చ్/స్ [c/s] are totally assimilated to ద్ [d]; e.g. పిలుజ్-దా-ం [piluz-daa-m] 'let us call', చేజ్-దా-ం [ceez-daa-m] 'let us do vs. పిలుద్దాం [pilud-daa-m]. Since జ్ [z] has no separate symbol in Telugu (also being non-phonemic), it can be represented in transcription by స్ [s] only; e.g. చేస్దాం [ceesdaam].

The Durative

16.10. *Model sentences:*

1. కమల వంట చేస్తున్నది. [kamala waNTa *ceestunnadi.*] — 'Kamala *is cooking.*' (lit. Kamala *is doing* cooking)

[2] The form ending in *m* without *u* is generally used.

2. నిన్నటి నుంచి వానకురుస్తున్నది. [ninnaTi nunci waana *kurustunnadi.*] — 'It *has been raining* since yesterday.' (lit. rain has been falling . . .)
3. రేపు మీ ఇంటికి ఎవరు వస్తున్నారు? [reepu mii iNTiki ewaru *wastunnaaru*?] — 'Who *is coming* to your house tomorrow?'
4. మిమ్మల్ని ఇప్పుడే చూస్తున్నాను. [mimmalni ippuDee *cuustunnaanu.*] — 'I *am seeing* (meeting) you just now.'
5. వాళ్ళు రామాయణం వింటున్నారు. [waaLLu raamaayaNam *wiNTunnaaru.*] — 'They *are listening to* (the story of) the Ramayana.'
6. పిల్లలు ఏడుస్తున్నారు. [pillalu *eeDustunnaaru.*] — 'The children *are crying.*'
7. మేం కొత్త ఇల్లు కడుతున్నాం. [meem kotta illu *kaDutunnaam.*] — 'We *are building* a new house.'
8. మావాడు రేపీవేళకు వస్తుంటాడు. [maawaaDu reep(u) ii wEELaku *wastuNTaaDu.*] — 'Our boy *will be coming* at this time tomorrow.'
9. మనం ఎల్లుండి విమానంలో వెళ్తుంటాం. [manam elluNDi wimaanamloo *weLtuNTaam.*] — 'We *will be going* by plane the day after tomorrow.'
10. జూన్లో ఇక్కడ వానలు పడుతుంటాయి. [juunloo ikkaDa waanalu *paDutuNTaay(i).*] — 'In June it *will be raining* here.' (lit. rains will be falling.)

In the above sentences the italicized verbs express the aspect of 'continuity' of an action or state in the present, past or future. Telugu does not formally distinguish the present, past and perfect continuous as does English by such expressions as 'is/are . . . ing', 'was/were . . . ing', 'has/have/had been . . . ing.' In Telugu, the distinction is brought out by the use of an adverb of time or merely by the context of discourse. Thus, Sentence 4 is clearly present continuous; Sentence 2 is present perfect continuous; Sentences 1, 5, 6, and 7 could be ambiguous with regard to time (past, present, perfect). In the absence of any time-specifying clues, a durative

verb carries the present continuous meaning. Sentences 8, 9, 10 refer to a continuous action in the future. As happens in English, a present continuous verb can occasionally be used to refer to simple future, as in Sentence 3.

16.11. A durative finite verb has the following constituents:

Basic stem + త్/ట్ [t/T] (durative suffix) + ఉన్ [un] 'to be' (in its finite form). It has been pointed out earlier that forms like ఉన్నాను [un-naa-nu] 'I am/was' carry both present and past meanings. The future-habitual forms are, however, distinguished as ఉంటాను [uN-Taa-nu], etc. (used in Sentences 8, 9 and 10). The same tense distinction (past/present vs. future-habitual) is also reflected in the durative verbs which are formed by the addition of the paradigm of ఉన్ [un] to durative stems. The durative suffix is ట్ [T] after stems ending in a short vowel + *n*; elsewhere it is త్ [t].

16.12. Every durative verb is technically a compound verb (see 15.1 and 20.6.), since at least two verb roots are involved in its construction, viz. the main verb and ఉన్ [un] 'to be'. It is, therefore, different from the other finite verbs treated so far in Chapters 14-16. Since it is used as commonly as the past, future-habitual and imperative, it is treated in this chapter. The rest of the compound verbs are treated in Chapter 20.

16.13. The following dialect variation in the form of the durative verb is noticed.

Coastal districts:	వస్తున్నాడు [was-t-unnaaDu]	'He is/was/has been coming'
Rayalasima:	వస్తా ఉన్నాడు [was-taa + unnaaDu]	
Telangana:	వస్తాండు/వస్తండు [wastaaNDu/wastaNDu]	

The Rayalasima form is a combination of two words: the present participle వస్తా [wastaa] 'coming', and ఉన్నాడు [unnaaDu] 'he is was'. The Telangana non-standard form is a contraction of వస్తా # ఉన్నడు [wastaa + unnaDu] in which the short vowel ఉ [u] is lost following the long vowel ఆ [aa] and the word boundary '#'

is erased. In this dialect the complete form has emerged as a simple finite verb like the past or the future-habitual; i.e. వస్ [was] (stem), తా [taa] (durative), ండు [NDu] 3rd m. sg. Notice that this form is different from వస్తడు [wastaDu] 'he will come' used in the future-habitual.

In a subdialect of the coastal districts, తోన్ [toon] replaces తున్న [tunna] in the formation of the 3rd n. sg.; e.g. standard వస్తోంది [wast-oondi] 'She/it is coming.'

There is now a tendency in the standard language to emphasize the aspect of the present/past continuous by splitting the durative into two words; e.g.

వస్తున్నది [was-t-unnadi]	'She/it is/was coming'
వస్తూ ఉన్నది [wastuu unnadi]	'She/it keeps/kept on coming'

CHAPTER 17

Uncommon Tense-Modes and Irregular Verbs

17.1. Besides the six inflectional types of finite verbs discussed in Chapters 15 and 16, there are a few others which are less common, being restricted only to certain verb stems and/or infrequent social contexts.

Durative Stative

17.2. There are two verbs తెలుస్ [telus] 'to be known' and వచ్చ్ [wacc] 'to be acquired' (with reference to a skill—lit. 'to come') which occur in the 3rd per. n. sing. with the addition of ఉ(ను) [u(nu)]. The surface subject may or may not be neuter but the finite verb in the 'durative stative' does not carry a marker of agreement with the subject. These verbs occur in construction with subjects denoting a fact or a skill requiring 'knowing' or 'acquiring'. The logical subject or the phrase denoting the experiencer is in the dative.

17.3. *Model sentences:*

1. (a) నాకు తెలుగు తెలుసు.
[naaku telugu telusu.]
'I know Telugu' (lit. to me Telugu is known).

(b) ఆయనకు ముఖ్యమంత్రి తెలుసు.
[aayanaku mukhyamantri telusu.]
'He knows the Chief Minister' (lit. to him the Chief Minister is known).

(c) మీకు మా ఇల్లు తెలుసా/సునా?
[miiku maa illu telusaa/unaa?]
'Do you know our house?'

2. (a) నాకు ఆ సంగతి తెలుస్తుంది.
[naaku aa sangati telustundi.]
'I will know about that matter.'

(b) నాకు ఆ సంగతి ఇప్పుడే తెలిసింది.
[naaku aa sangati ippuDee telisindi.]
'I have come to know that matter only now.'

(c) నాకు ఆ సంగతి తెలియదు.
[naaku aa sangati teliyadu.]
'I don't know that matter.'

(d) నాకు మీ సంగతి ఇప్పుడే తెలుస్తున్నది.
[naaku mii sangati ippuDee telustunnadi.]
'I am getting to know about you (lit. your affair) only now.'

17.4. The finite verbs in Sentences 2(a)-(d) can also occur in the plural as తెలుస్తాయి [telustaayi], తెలిశాయి [telisEEyi], తెలియవు [teliyawu] and తెలుస్తున్నాయి [telustunnaayi], if the grammatical subject is in the plural, like సంగతులు [sangatulu] 'news, matters, affairs'. But in the case of Sentences 1(a)-(c) the form of the verb remains unchanged irrespective of the gender and number of the grammatical subject. Thus, in place of 1(b), it would be ungrammatical to say

*నాకు ముఖ్యమంత్రి తెలిశాడు.
[*naaku mukhyamantri telisEEDu.]

The nature of the tense expressed by the form తెలుసు(ను) [telusu(nu)] can be understood from the following sentences:

1. (a) నాకు ఆ సంగతి పదేళ్ళనుంచి తెలుసు.
[naaku aa sangati padeeLLanunci telusu.]
'I have known that fact for ten years.'

(b) నాకు ఆ సంగతి పదేళ్ళకిందట తెలుసు.
[naaku aa sangati padeeLLa kindaTa telusu.]
'I knew that fact ten years ago.'

(c) నాకు ఆ సంగతి పదేళ్ళకిందట తెలిసింది.
[naaku aa sangati padeeLLa kindaTa telisindi.]
'I came to know that fact ten years ago.'

But corresponding to 1(a) above, it would be ungrammatical to say

*నాకు ఆ సంగతి పదేళ్ళనుంచి తెలిసింది
[*naaku aa sangati padeeLLa nunci telisindi]

using the past tense verb.

From the above examples, we gather (1) that తెలుసు [telusu] occurs duratively and refers to a continuing state of knowledge whereas తెలిసింది [telisindi] refers to a completed or punctual state of

knowledge; (2) that తెలుసు [telusu] has no future time reference; that is, we cannot say

*నాకు ఆ సంగతి రేపు తెలుసు.
[*naaku aa sangati reepu telusu.] — 'I know that fact tomorrow.'

(3) Both తెలుసు [telusu] and the other members of the paradigm like తెలిసింది [telisindi] are Dative Verbs requiring the logical subject in the dative case as opposed to తెలుసుకొన్ [telusukon][1] which is used actively (with agent subject):

నేను ఆ సంగతి తెలుసుకొన్నాను.
[neenu aa sangati telusukonnaanu.] — 'I (have) learnt (found out) that fact.'

17.5. For want of a better term, the tense implied by the finite verb తెలుసు(ను) [telus-u(nu)] is called the 'Durative Stative', because 'knowing' refers to a 'state' as opposed to an action, and the tense is different from the normal past, future-habitual and durative. The other verbs that are inflected for this tense are ఎరుగు [erugu] 'to know', వచ్చ్ [wacc] '(skill) to be acquired' and చాలు [caalu] 'to be enough'.

Model sentences:

1. నీరు పల్లం ఎరుగు, నిజం దేవుడెరుగు.
   [niiru pallam erugu, nijam deewuD(u) erugu.] (proverb) — 'Water knows its level (lit. low land); God knows the truth.'

2. (a) నాకు ఈ డబ్బు చాలు.
   [naaku ii Dabbu caalu.] — 'This money is sufficient for me.'

   (b) నాకు ఈ డబ్బు చాలదు.
   [naaku ii Dabbu caaladu.] — 'This money is not sufficient for me.'

3. (a) అతనికి తెలుగు వచ్చు.
   [ataniki telugu waccu.] — 'He knows Telugu.'

   (b) అతనికి ఈత వచ్చు.
   [ataniki iita waccu.] — 'He can (lit. knows how to) swim.'

   (c) ఆమెకు కుట్టుపని రాదు.
   [aameku kuTTupani raadu.] — 'She does not know sewing/tailoring.'

[1]Reflexive verbs in కొన్ [kon] are dealt with in Chapter 19.

(d) మాపిల్లవాడికి మాటలు వచ్చాయి.
[maa pillawaaDiki maaTalu waccEEyi.] — 'Our son learnt to talk' (lit. 'Words came to our boy').

In the case of ఎరుగు [erugu], the Past, Future, and Durative forms do not occur: but the following finite forms occur in the Durative Stative, though infrequently.

1st.	ఎరుగుదును	[erugudunu]	ఎరుగుదుం	[erugudum]
2nd	ఎరుగుదువు	[eruguduwu]	ఎరుగుదురు	[eruguduru]
3rd	ఎరుగు	[erugu]	ఎరుగుదురు	[eruguduru]

Only the 1st person sg. form (affirmative and negative) occurs commonly, the logical subject (experiencer) being in the nominative, e.g.

నేను మీ తాతగారిని ఎరుగుదును/ఎరగను.
[neenu mii taatagaarini erugudunu/ eraganu.] — 'I know/do not know your grandfather.'

This is entirely synonymous with

నాకు మీ తాతగారు తెలుసు/తెలియదు.
[naaku mii taatagaaru telusu/teliyadu.]

There is a tendency in modern Telugu to dispense with the use of ఎరుగు [erugu] in favour of తెలుస్ [telus].

వచ్చ్ [wacc] is used of knowledge of acquired skills. వచ్చ్ [wacc] and తెలుస్ [telus] are interchangeable only when one refers to knowing a language and with a difference of meaning.

(a) అతనికి తెలుగు వచ్చు. [ataniki telugu waccu.]

(b) అతనికి తెలుగు తెలుసు. [ataniki telugu telusu.]

Here, (a) means 'He knows Telugu' (which he acquired as a second or third language), whereas (b) means 'He knows Telugu' (it being his mother tongue).

వచ్చ్ [wacc] can be inflected like తెలుస్ [telus] in the Past, Future-habitual, Durative and Negative; చాలు [caalu] can also be inflected similarly. All these three verbs have negative finite as well as a full set of non-finite forms like other verbs.

Polite Imperative

17.6. *Model sentences*:

1. మా ఇంటికి రండి, భోంచేద్దురు గాని. [maa iNTiki raNDi, bhoonceedduru gaani.]	'Please come to our house, you can dine (with us).'
2. కూర్చోండి, తరవాత పోదురు గాని. [kuurcooNDi, tarawaata pooduru gaani.]	'Please be seated, you can go later.'
3. సినిమాకు వస్తే నువ్వునాతో చూద్దువు గాని. [sinimaaku wastee, nuwwu naatoo cuudduwu gaani.]	'If you come to the cinema, you may also see it with me.'

In these sentences, the finite verbs are formed by adding to the verb stem which occurs in the hortative the tense-mode suffix డు [du] followed by the 2nd person suffixes వు [wu] sg. and రు [ru] pl. The finite verb is always accompanied by the particle గాని [gaani] 'but then, but'. The entire verb sequence conveys a polite request; it is used only in the case of an addressee with whom the speaker is familiar.

In the above forms, note the sandhi changes in the verb stems భోంచేస్ [bhooncees] 'to dine', చూస్ [cuus] 'to see': (compare 16.9).

bhooncees + du + wu ⟶ bhoonceedduwu
cuus + du + wu ⟶ cuudduwu

17.7. The verb forms so far discussed in this chapter are historical remnants of an Indefinite Aorist tense which is found extensively in Old Telugu. They are adapted in modern Telugu for specific usages. There is no single verb whose full paradigm in this tense is used in modern Telugu. However, specimen paradigms of three verbs are cited below for illustration:

1. అమ్ము [ammu] 'to sell'

	Singular		*Plural*		
1st.	అమ్ముదును	[ammudunu]	అమ్ముదుము	[ammudumu]	
2nd.	అమ్ముదువు	[ammuduwu]	అమ్ముదురు	[ammuduru]	
3rd.	అమ్మును	[ammunu]	అమ్ముదురు	[ammuduru]	(m.f.)
			అమ్మును	[ammunu]	(n.)

2. చేస్ [cees] 'to do'

1st.	చేద్దును	[ceeddunu]	చేద్దుము		[ceeddumu]
2nd.	చేద్దువు	[ceedduwu]	చేద్దురు		[ceedduru]
3rd.	చేసును	[ceesunu]	చేద్దురు	(m.f.)	[ceedduru]
			చేసును	(n.)	[ceesunu]

3. పో [poo] 'to go' (used both as a main verb and as an auxiliary)

1st.	పోదును	[poodunu]	పోదుము		[poodumu]
2nd.	పోదువు	[pooduwu]	పోదురు		[pooduru]
3rd.	పో(వు)ను	[poo(wu)nu]	పోదురు	(m.f.)	[pooduru]
			పో(వు)ను	(n.)	[poo(wu)nu]

17.8. Occasionally this tense is used in contrafactual conditional sentences of the type:

1. వాడు చెబితే నేను చేద్దును. [waaDu cebitee, neenu ceeddunu.]	'If he told me, I would do (it)' *or* 'If he had told me, I would have done it' implying 'but he did not tell me.'
2. వరదలు వస్తే, ఇళ్ళు మునిగి పో(వు)ను. [waradalu wastee, iLLu munigi poo(wu)nu.]	'If floods came, the houses would be submerged' *or* 'If floods had come, the houses would have been submerged' implying 'but they did not come.'
3. వాడు చస్తే, బాగుండును. [waaDu castee, baaguNDunu.]	'It would be good, if he died' implying 'but he has not died.'

These forms are slowly becoming obsolete in modern Telugu in favour of another tense, discussed below, which is quite productive.

Contrafactual Conditional

17.9. A finite verb with the meaning 'would (have)/might (have)'

occurring in the main clause of a conditional sentence is formed by adding a set of personal suffixes to the form of the verb stem which occurs in the past tense + suffix ఏ [ee]. The personal suffixes are వాడు/ది [waaDu/di] for 3rd per sg. m.f./n., వాళ్ళు [waaLLu] for 2nd and 3rd per. pl. m.f. and వి [wi] for 3rd per. pl. n., e.g:

అమ్మ్+ఏ+వాడు [amm + ee + waaDu]	(m.)	'he would have sold'
అమ్మ్+ఏ+ది [amm + ee + di]	(non-m.)	'she/it would have sold'
అమ్మ్+ఏ+వాళ్ళు [amm + ee + waaLLu]	(m.f.)	'they would have sold'.

Their oblique stems are అమ్మేవాడి [ammeewaaDi], అమ్మేదాని [ammeedaani] and అమ్మేవాళ్ళ [ammeewaaLLa]. Personal suffixes for the 1st and 2nd per. sg. and 1st per. pl. are formed by adding ని [-ni], వి [-wi] and ం/ము [-m(u)] respectively to these. The paradigm of the tense is:

		Singular	*Plural*	
1st per.	(m.)	అమ్మేవాణ్ణి [ammmeewaaNNi]	అమ్మేవాళ్ళం [ammeewaaLLam]	(human)
	(non-m.)	అమ్మేదాన్ని [ammeedaanni]		
2nd per.	(m.)	అమ్మేవాడివి [ammeewaaDiwi]	అమ్మేవాళ్లు [ammeewaaLLu]	(human)
	(non-m.)	అమ్మేదానివి [ammeedaaniwi]		
3rd per.	(m.)	అమ్మేవాడు [ammeewaaDu]	అమ్మేవాళ్లు [ammeewaaLLu]	(human)
	(non-m.)	అమ్మేది [ammeedi]	అమ్మేవి [ammeewi]	(human in sing., non-human in pl.)

Examples are:

1. వాడు చెబితే, నేను చేసేవాణ్ణి. [waaDu cebitee, neenu ceeseewaaNNi] — 'If he (had) asked me, I would do/have done it'.

2. వరదలు వస్తే, ఇళ్లు మునిగిపోయేవి. [waradalu wastee, iLLu munigipooyeewi.] — 'If floods came/had come, the houses would be/have been submerged.'
3. వాడు చస్తే, బాగుండేది [waaDu castee, baaguNDeedi.] — 'If he (had) died, it would be/have been good.'

These forms are used in 'contrary to fact' conditional sentences of the kind illustrated in 17.8. They are in fact pronominalized adjectives and nouns formed on the future verbal adjective (see Chapter 21). A clause like నేను చేసేవాణ్ణి [neenu ceeseewaaNNi] is technically a NP + NP sentence (నేను [neenu] noun subject + చేసేవాణ్ణి [ceeseewaaNNi] noun predicate). The negatives of these sentences are formed by adding the negative inflected forms of అవ్ [aw] 'to be, become', as in the case of other NP + NP sentences—see 17.16(b).

Although formally these are like nominal predicates they function with the force of finite verbs. Some more examples are given here by way of illustration:

1. ఆయన అడిగితే, నేను చెప్పేవాణ్ణి కాను/కాడు. [aayana aDigitee, neenu ceppeewaaNNi kaanu/kaadu.] — 'If he had asked, I would not have told him.'
2. మీరు మా ఇంటికి వస్తే, మీకు భోజనం పెట్టేవాళ్ళం. [miiru maa iNTiki wastee, miiku bhoojanam peTTeewaaLLam.] — 'If you had come to our house, we would have given you food.'
3. మీ వేషం చూస్తే, మా పిల్లలు భయపడేవాళ్ళు. [mii weeSam cuustee, maa pillalu bhayapaDeewaaLLu.] — 'Our children would be scared, if they saw your costume.'

Note that each of the above sentences may have a past or non-past meaning (e.g. 'if he had asked, I would not have told him' *or* 'If he asked, I would not tell him') according to the context.

Negative Potential Tense

17.10. *Model sentences:*

1. పిల్లవాడు కింద పడేను జాగర్త. [pillawaaDu kinda paDeenu, jaagarta.] — 'The boy may fall down, be careful.'

2. నాన్నగారితో చెప్పేవ్, కొడతారు.
[naannagaaritoo ceppeew, koDataaru.]
'You might tell father (don't!), he will beat you!'

3. బాగా చదవండి, పరీక్షల్లో తప్పేరు.
[baagaa cadawaNDi, pariikSalloo tappeeru.]
'Study well, or you might fail in the examinations.'

17.11. In some varieties of the standard language, a tense meaning 'it might happen' implying 'be careful that it does not happen', occurs. Like the other finite verbs, this type of verb is analyzable into three elements: verb stem + ఏ [ee] + personal suffix. Forms in the first person do not occur. The stem variant is identical with that occuring in the past tense.

పడు [paDu] 'to fall'

	Singular		Plural	
2nd pers.	పడేవ్	[paD-ee-w]	పడేరు	[paD-ee-ru]
3rd m.f.	పడేను	[paD-ee-nu]	పడేరు	[paD-ee-ru]
n.	పడేను	[paD-ee-nu]	పడేను	[paD-ee-nu]

In the Eastern (Visakhapatnam and Srikakulam) dialect a compound verb formed with the modal auxiliary కల [kala] 'to be able' is used instead, e.g. పడగలడు [paDagalaDu], చెప్పగలవు [ceppagalawu], తప్పగలరు [tappagalaru], etc. See further exx. in 20.11.

Obsolescent Past Tense

17.12. A different form of the past tense from that described in Chapter 15 occurs in the literary language and in the colloquial speech of Rayalaseema. It is sometimes also heard in the Coastal Districts. The first and second persons singular and plural are formed by adding the suffix తి/టి [ti/Ti] plus the personal suffixes (1st per. singular ని [ni], 1st per. plural మి [mi]; 2nd per. sing. వి [wi], plural రి [ri]) to the form of the stem which occurs in the Future-habitual. In the case of stems ending in *u*, the tense suffix is ఇతి [iti]. The 3rd per. m.f.n. sing. and 3rd per. n. pl. are formed by adding the suffix ఎను [-enu] to the stem and the 3rd per. m.f. pl. is formed by adding the suffix రి [ri]. The final ఇ [i] in personal

suffixes is due to vowel harmony; i.e. ఉ→ఇ [u → i] following the tense suffix తి/ఇతి [ti/iti]. Sample paradigms:

	(1) అమ్ము/అమ్మ్ [ammu/amm] 'to sell'		(2) పిలుచ్ [piluc] 'to call'	
Singular				
1st per.	అమ్మితిని	[ammitini]	పిలిస్తిని	[pilistini]
2nd per.	అమ్మితివి	[ammitiwi]	పిలిస్తివి	[pilistiwi]
3rd per. (m.f.n)	అమ్మె(ను)	[amme(nu)]	పిలిచె(ను)	[pilice(nu)]
Plural				
1st per.	అమ్మితిమి	[ammitimi]	పిలిస్తిమి	[pilistimi]
2nd per.	అమ్మితిరి	[ammitiri]	పిలిస్తిరి	[pilistiri]
3rd per. (m.f.)	అమ్మిరి	[ammiri]	పిలిచిరి	[piliciri]
3rd per. (n)	అమ్మె(ను)	[amme(nu)]	పిలిచె (ను)	[pilice(nu)]

	(3) విన్ [win] 'to hear'		(4) పో [poo] 'to go'	
Singular				
1st per.	వింటిని	[wiNTini]	పోతిని	[pootini]
2nd per.	వింటివి	[wiNTiwi]	పోతివి	[pootiwi]
3rd per. (m.f.n)	వినె(ను)	[wine(nu)]	పోయె(ను)	[pooye(nu)]
Plural				
1st per.	వింటిమి	[wiNTimi]	పోతిమి	[pootimi]
2nd per.	వింటిరి	[wiNTiri]	పోతిరి	[pootiri]
3rd per (m.f.)	వినిరి	[winiri]	పోయిరి	[pooyiri]
3rd per (n)	వినె(ను)	[wine(nu)]	పోయె(ను)	[pooye(nu)]

17.13. In the standard coastal dialect the past tense of పో [poo] inflected as above occurs when it is used as an auxiliary following a negative non-finite verb in sentences of the type:

1. నువ్వు నాకు ఆ సంగతి చెప్పక పోతివి.
[nuwwu naaku aa sangati ceppaka pootiwi.]
'(But then), you didn't tell me that!'

2. వాడు నా మాట వినకపోయె.
[waaDu naa maaTa winakapooye.]
'(But), he would not listen to me!' (lit. 'to my word')

This construction implies surprise and displeasure on the speaker's part. Even in the Rayalasima dialect, the past tense finite forms described in Chapter 15 are gradually replacing the above type in educated speech.

Some Irregular Verbs

17.14. The verb ఉన్ [un] 'to be, to exist' has two complementary roots (1) ఉన్ [un] which is conjugated like విన్ [win] 'to hear' and (2) ఉండు [uNDu] which is conjugated like అమ్ము [ammu] 'to sell'. Some forms are derived from one root and some from the other.[2]

(a) From the root ఉన్ [un] are derived:

(1) Present/past	ఉన్నాను	[unnaanu]
(2) Future-habitual	ఉంటాను	[uNTaanu]
(3) Durative	ఉంటున్నాను	[uNTunnaanu]
(4) Hortative	ఉందాం	[undaam]
(5) Present participle	ఉంటూ	[uNTuu]
(6) Conditional	ఉంటే	[uNTee]
(7) Concessive	ఉన్నా	[unnaa]
(8) Past verbal adjective	ఉన్న	[unna]
(9) Durative verbal adjective	ఉంటున్న	[uNTunna]

(b) From the root ఉండు [uNDu] are derived:

(1) Negative	ఉండను	[uNDanu]
(2) Imperative affirmative	ఉండు, ఉండండి	[uNDu, uNDaNDi]
(3) Imperative negative	ఉండకు, ఉండకండి	[uNDaku, uNDakaNDi]
(4) Past participle	ఉండి	[uNDi]
(5) Negative participle	ఉండక	[uNDaka]
(6) Infinitive	ఉండన్	[uNDan]
(7) Verbal noun	ఉండటం	[uNDaTam]
(8) Fut. hab. verbal adjective	ఉండే	[uNDee]
(9) Negative verbal adjective	ఉండని	[uNDani]

In all tense-modes except the present/past ఉన్నాను [unnaanu] the

[2]The lists which follow contain other forms—non-finite, infinitive, verbal noun—which will be studied in later chapters.

verb ఉన్ [un] can have the additional meaning 'to stay, wait, remain' as well as 'to be'. ఉన్నాను [unnaanu] has a simple present/past meaning 'I am/was'; లేను [leenu] 'I am not/was not' is in opposition to it. ఉంటాను [uNTaanu] means either 'I stay/will stay' or 'I will be/I am in the habit of being' (emphasising the future or habitual aspect). ఉండను [uNDanu] is in opposition to ఉంటాను [uNTaanu]. ఉంటున్నాను [uNTunnaanu] means 'I am staying' or 'I am (continuously)'.

లే [lee] 'not to be, not to exist' has only the following forms:

(1) Present/past finite tense లేను [leenu]
 (for paradigm see 14.8)
(2) Negative participle లేక/లేకుండా [leeka/leekuNDaa]
(3) Negative verbal adjective లేని [leeni]

17.15. (a) The verb కొన్ [kon] 'to buy' is conjugated like విన్ [win] 'to hear'. కొన్ [kon] (auxiliary verb) is conjugated in the same way except that (1) in those forms where the tense suffix is అ [a] or begins with అ [a], కొన్ + అ [kon+a] becomes కో [koo] and (2) the affirmative imperative singular is కో [koo] not కొను [konu] (see Chapter 19).

(b) The verb కూర్చున్ [kuurcun] 'to sit' has two complementary roots (1) కూర్చున్ [kuurcun] which is conjugated like [win] 'to hear' and (2) కూర్చొన్ [kuurcon] which is conjugated like కొన్ [kon] (auxiliary verb). Some tenses are derived from the first root and some from the second.

From the root కూర్చున్ [kuurcun] are derived:

(1) Present/Past	కూర్చున్నాను	[kuurcunnaanu]
(2) Future-habitual	కూర్చుంటాను	[kuurcuNTaanu]
(3) Durative	కూర్చుంటున్నాను	[kuurcuNTunnaanu]
(4) Hortative	కూర్చుందాం	[kuurcundaam]
(5) Present participle	కూర్చుంటూ	[kuurcuNTuu]
(6) Past participle	కూర్చుని	[kuurcuni]
(7) Conditional	కూర్చుంటే	[kuurcuNTee]
(8) Concessive	కూర్చున్నా	[kuurcunnaa]
(9) Fut. hab. verbal adjective	కూర్చుండే/కూర్చునే	[kuurcuNDee (or kuurcunee)]

(10) Durative verbal adjective	కూర్చుంటున్న	[kuurcuNTunna]
(11) Past verbal adjective	కూర్చున్న	[kuurcunna]

From the root కూర్చొన్ [kuurcon] are derived:

(1) Negative	కూర్చోను	[kuurcoonu]
(2) Imperative affirmative	కూర్చో	[kuurcoo]
	కూర్చోండి	[kuurcooNDi]
(3) Imperative negative	కూర్చోకు	[kuurcooku]
	కూర్చోకండి	[kuurcookaNDi]
(4) Past participle	కూర్చొని	[kuurconi]
(5) Negative participle	కూర్చోక	[kuurcooka]
(6) Infinitive	కూర్చోన్	[kuurcoon]
(7) Verbal noun	కూర్చోటం	[kuurcooTam]
(8) Past verbal adjective	కూర్చొన్న	[kuurconna]
(9) Fut. hab. verbal adjective	కూర్చొనే	[kuurconee]
(10) Negative verbal adjective	కూర్చోని	[kuurcooni]

(c) నిల్చున్ [nilcun] 'to stand' is conjugated exactly like కూర్చున్ [kuurcun] 'to sit'. నిల్చున్ [nilcun] has a variant form నుంచున్ [nuncun] which is often used in conversation.

17.16. (a) The verb root చూచ్ [cuuc] 'to see' has a variant form cuus (e.g. past tense చూచాను [cuucEEnu], చూశాను [cuusEEnu] or [cuuśEEnu] (see 15.6(6), past participle చూచి [cuuci] or చూసి [cuusi], etc.)

(b) In the verb అవ్ [aw] 'to be, become' certain forms are derived from the root variant కా [kaa]. All these forms have dialectally alternative forms derived from the root అవ్ [aw]; e.g.

negative tense	కాను/అవను	[kaanu/awanu]
negative participle	కాక/అవక	[kaaka/awaka] etc.

There is no difference in meaning between the forms in కా [kaa] and those in అవ్ [aw].

The full negative paradigm of the verb అవ్ [aw] 'to be, become' is:

Singular

1st per.	కాను	[kaanu]	'I am/was not'
2nd per.	కావు	[kaaw(u)]	
3rd per. (m.)	కాడు	[kaaDu]	
3rd per. (f.n.)	కాదు	[kaadu]	

Plural

1st per.	కాము	[kaam(u)]
2nd per.	కారు	[kaaru]
3rd per. (m.f.)	కారు	[kaaru]
3rd per. (n)	కావు	[kaaw(u)]

Instead of using కాదు [kaadu] for all persons and numbers in a negative noun-noun sentence, the other forms of this tense can also be used; e.g.

1. అతను నా స్నేహితుడు కాడు/కాదు. 'He is not my friend.'
   [atanu naa sneehituDu kaaDu/kaadu.]
2. వారు డాక్టరుగారు కారు/కాదు. 'He is not a doctor.'
   [waaru DaakTarugaaru kaaru/ kaadu.]
3. మీరు మా బంధువులు కారు/కాదు. 'You are not my relatives.'
   [miiru maa bandhuwulu kaaru/kaadu.]
4. అవి చెట్లు కావు/కాదు. 'Those are not trees.'
   [awi ceTlu kaawu/kaadu.]

(c) The verb ఇచ్చ్ [icc] 'to give' has variants ఇవ్వ్/ఇయ్య్ [iww/iyy] before certain suffixes; e.g. Negative tense ఇయ్యను [iyyanu] or ఇవ్వను [iwwanu]. There is no difference in meaning between the forms in ఇయ్య్ [iyy] and those in ఇవ్వ్ [iww]; they are current in different dialects.

(d) The verb పరుచ్ [paruc] 'to scatter' or 'to make' is conjugated like పిలుచ్ [piluc] 'to call', but when the tense-mode suffix is అ [a], there are two alternative root variants, పరచ్ [parac] and పరవ్ [paraw], which are current in different dialects; e.g. Negative tense: పరచను [paracanu] or పరవను [parawanu], infinitive పరచ [paraca] or పరవ [parawa].

CHAPTER 18

Non-finite Verbs: Participles

18.1. A non-finite verb has the following characteristics: (1) It does not carry a gender-number-person suffix in agreement with the grammatical subject of the sentence. (2) It is formed by adding the appropriate tense-mode suffix to a verb stem. (3) It forms a subordinate clause which precedes the main clause in a sentence. (4) A subordinate clause ending in a non-finite verb is generally a transformation of a main clause carrying the corresponding finite verb.

18.2. Non-finite verbs can be classified into two types of participles, conjunctive and relative. The conjunctive participles, which we shall generally refer to simply as participles, end subordinate verb clauses, whereas relative participles or verbal adjectives end subordinate adjectival clauses. The details of the relationship of these to the main clauses will be discussed under syntax. In this chapter we are concerned mainly with the manner of forming participles. The four affirmative participles are:

(a) Past/Perfective:[1]	Verb stem + ఇ [i];	
	e.g. అమ్మి [amm-i]	'having sold'
(b) Durative:	Verb stem + తూ [tuu];	
	e.g. అమ్ముతూ [ammu-tuu]	'selling, while selling'
(c) Conditional	Verb stem + తే [tee];	
	e.g. అమ్మితే [amm-itee]	'if one sells/sold'.
(d) Concessive:	Verb stem + ఇనా [inaa];	
	e.g. అమ్మినా [amm-inaa]	'although one sells/sold'.

[1] We use the terms 'past' and 'perfective' interchangeably. Strictly speaking, 'perfective' is more accurate, because it denotes past time with reference to the time denoted by the main verb, but not necessarily prior to the time of speaking the utterance.

These four have corresponding forms in the negative:

(a) and (b) Perfective negative: Verb Stem + అక [aka]/అకుండా [ak-uNDaa]; e.g.

అమ్మక/అమ్మకుండా [amm-aka/amm-akuNDaa] 'Without selling/having sold'.

This corresponds to both perfective and durative participles in the negative.

(c) Conditional negative:	Verb stem + అకపోతే [aka pootee];	
	e.g. అమ్మకపోతే [amm-aka pootee]	'if one does not sell/did not sell'
(d) Concessive negative:	Verb stem + అకపోయినా [aka pooy-inaa];	
	e.g. అమ్మకపోయినా [amm-aka pooy-inaa]	'although one does not/did not sell'

All the negative participles except the అక [aka] form come under compound verbs, since they are formed by adding inflected auxiliaries to the negative stem ending in అక [aka]; ఉండా [uNDaa] is an infinitive derived from ఉండు [uNDu] 'to be';[2] పోతే [poo-tee] and పోయినా [pooy-inaa] are the conditional and concessive forms of the verb పో [poo] 'to go' which is used as an auxiliary here. A form like అమ్మకపోతే [amm-aka pootee] would have developed its present meaning from something like 'if (one) goes/went without selling.' The meaning of 'go' is no longer relevant in these forms.

[2] ఉండన్ [uND-an] is the normal infinitive of the verb ఉండు [uNDu] 'to be'. In Old Telugu, compound verbs involving this auxiliary occurred like చెయ్యకుండన్ [ceyy-ak(a)-uND-an] 'while (one is) not doing' (i.e. 'without doing'). Since such forms occurred at the end of a subordinate clause before a pause, the final element అన్ [an] became ఆ [aa], with the loss of the nasal and compensatory lengthening of the preceding vowel. In modern Telugu infinitives occur only within a compound verb and not before a pause marked by [,]. Consequently there is no trace of the older infinitive suffix అన్ [an] left in ఉండా [uNDaa] descriptively in modern Telugu. Therefore, in the description of the negative participles in అక [aka] and అకుండా [akuNDaa], the latter can be taken as a variant of అక [aka] and not as a combination of అక + ఉండా [aka + uNDaa]. We adopt this analysis in our description.

Past / Perfective Participle

18.3. *Model sentences:*

(a) 1. లైబ్రరీకి వెళ్లి పుస్తకం తెస్తాను.
[laybrariiki *weLLi*, pustakam testaanu.]
'Having gone to the library, I will bring a book.'

2. భోంచేసి ఊరికి వెళ్తాడు.
[*bhoonceesi*, uuriki weLtaaDu.]
'Having had dinner, he will go to town.'

3. సినిమా చూసి, ఇంటికి వస్తున్నాడు.
[sinimaa *cuusi*, iNTiki wastunnaaDu.]
'Having seen a movie, he is coming home.'

4. డబ్బిచ్చి, వెళ్ళండి.
[Dabbu *icci*, weLLaNDi.]
'Having given the money, please go.'

(b) 5. పొద్దెక్కి, నిద్రలేచాడు.
[*podd(u)ekki*, nidra leecEEDu.]
'The sun having risen, he got up from sleep.' *or* 'He awoke after sunrise.'

6. నేనమెరికా వచ్చి, ఏడాది అయింది.
[neen(u) amerikaa *wacci*, eeDaadi ayindi.]
'It is a year since I came to America.' (lit. 'I having come to America, it has been a year's time.')

7. నేను మిమ్మల్ని చూసి, మూడు రోజులయింది.
[neenu mimmalni *cuusi*, muuDu roojul(u) ayindi.]
'It is three days since I saw you.' (lit. 'I having seen you, it has been three days.')

(c) 8. నేను బస్సెక్కి, గుంటూరు వెళ్ళాను.
[neenu bass(u) *ekki*, guNTuuru weLLEEnu.]
'I went to Guntur by bus.' (lit. 'I, having boarded a bus, went to Guntur.')

9. రాము ఇడ్లీలు తిని, లావెక్కాడు.
[raamu iDLiilu *tini*, laaw(u) ekkEEDu.]
'Ramu grew fat through eating idlies.' (lit. 'Ramu having eaten idlies, grew fat.')

(d) 10. గాలివాన వచ్చి, ఇల్లు కూలింది.
[gaaliwaana *wacci*, illu kuulindi.]
'The house collapsed due to the hurricane.' (lit. 'The hurricane having come, the house collapsed.')

11. వాణ్ణి కొట్టి, ఎం లాభం ?
[waaNNi *koTTi*, eem laabham?]
'What is the use of beating him?' (lit. 'having beaten him, what use?')

The words in italics in the above sentences are *past* or *perfective participles*. A comma following these forms stands for a pause or brief silence marking the end of a subordinate clause. A past participle refers to the completion of an action which precedes in point of time the action denoted by the finite verb.

18.4. The past participle is formed by adding the aspectual suffix *i* to the form of the stem which occurs in the past tense, e.g.

Basic stem		*Past tense*		*Past participle*	
అమ్ము [ammu]	'to sell'	అమ్మాను [ammEEnu]	'I sold'	అమ్మి [ammi]	'having sold'
అడుగు [aDugu]	'to ask'	అడిగాను [aDigEEnu]	'I asked'	అడిగి [aDigi]	'having asked'
పిలుచ్ [piluc]	'to call'	పిలిచాను [pilicEEnu]	'I called'	పిలిచి [pilici]	'having called'
చూపించ్ [cuupinc]	'to show'	చూపించాను [cuupincEEnu]	'I showed'	చూపించి [cuupinci]	'having shown'
విన్ [win]	'to hear'	విన్నాను [winnaanu]	'I heard'	విని [wini]	'having heard'

18.5. The past participle is used in several contexts the rules of which are not entirely clear. The sentences in (a) refer to two consecutive actions of which the earlier action is signalled by a past participle. These sentences can be freely translated into English by using the conjunction 'and', e.g. 'I will go to the library and bring a book' ((a)1). The subject of the subordinate clause and that of the main clause are identical in these sentences. In (b) (Sentences 5, 6, and 7) the subject of the subordinate clause is different from that of the main clause. These are all expressions

in which 'time' is referred to in one of the clauses. In Sentences 8 and 9 the past participle has an adverbial meaning referring to the manner or means of 'going' (by bus) or 'growing fat' (through eating idlies). In Sentence 10 the past participle in the subordinate clause establishes a causal relationship with the meaning denoted by the main clause, viz. 'because the hurricane came, the house collapsed.' A similar relationship is also found in Sentence 11. A detailed discussion of the various uses of the past participle will be found in the chapters on syntax.

Durative Participle

18.6. *Model sentences:*

1. ఉత్తరం రాస్తూ, సిగరెట్టు తాగుతున్నాడు. [uttaram *raastuu*, sigareTTu taagutunnaaDu.]	'While writing the letter, he is smoking a cigarette.'
2. నడుస్తూ, కథ చెప్పాడు. [*naDustuu*, katha ceppEEDu.]	'While walking, he told a story.'
3. అన్నం తింటూ, మాట్లాడకండి. [annam *tiNTuu*, maaTLaaDakaNDi.]	'While eating food, do not talk.'
4. పండు కోస్తూ, కింద పడ్డాడు. [paNDLu *koostuu*, kinda paDDaaDu.]	'While cutting fruit, he fell down.'
5. ఆయన నవ్వుతూ, మాట్లాడతాడు. [aayana *nawwutuu*, maaTLaaDataaDu.]	'Smiling, he talks' or 'He smiles while he talks.'
6. మాట్లాడుతూ, పనిచేద్దాం. [*maaTLaaDutuu*, pani ceeddaam.]	'Let us do the work as we talk.'

The words in italics above are *durative participles*. The durative participle is used when the action in the subordinate clause is simultaneous with that in the main clause. The subjects of the subordinate and main clauses are always the same. As in the case of the past participle, the durative participle has in some contexts the force of an adverbial. For instance, Sentence 5 may be understood to mean 'he talks smilingly', where నవ్వుతూ [nawwutuu] 'smiling' can refer to a particular manner of behaviour while talking.

18.7. The durative participle is formed by adding the suffix తూ [tuu] or టూ [Tuu] to the form of the stem which occurs in the durative finite verb; e.g.

Basic stem	*Durative finite verb*	*Durative participle*
అమ్ము [ammu] 'to sell'	అమ్ముతున్నాను [ammutunnaanu] 'I am selling'	అమ్ముతూ [ammutuu] 'while selling'
అడుగు [aDugu] 'to ask'	అడుగుతున్నాను [aDugutunnaanu] 'I am asking'	అడుగుతూ [aDugutuu] 'while asking'
పిలుచ్ [piluc] 'to call'	పిలుస్తున్నాను [pilustunnaanu] 'I am calling'	పిలుస్తూ [pilustuu] 'while calling'
కొట్ట్ [koTT] 'to strike'	కొడుతున్నాను [koDutunnaanu] 'I am striking'	కొడుతూ [koDutuu] 'while striking'
విన్ [win] 'to hear'	వింటున్నాను [wiNTunnaanu] 'I am hearing'	వింటూ [wiNTuu] 'while hearing'
ఇచ్చ్ [icc] 'to give'	ఇస్తున్నాను [istunnaanu] 'I am giving'	ఇస్తూ [istuu] 'while giving'
పో [poo] 'to go'	పోతున్నాను [pootunnaanu] 'I am going'	పోతూ [pootuu] 'while going'

Negative Perfective and Negative Durative

18.8. *Model sentences:*

(a) 1. వాడన్నం తినకుండా వెళ్ళాడు. [waaD(u) annam tinakuNDaa weLLEEDu.]	'He went without eating food.'

2. నే నాయనకు చెప్పకుండా వచ్చాను. [neen(u) aayanaku ceppakuNDaa waccEEnu.] — 'I came without telling him.'

3. ఆయన రాకుండా మీరు రారు. [aayana raakuNDaa, miiru raaru.] — 'You will not come without his coming.'

4. తెలియకుండా మాట్లాడకు. [teliyakuNDaa maaTLaaDaku.] — 'Do not talk without knowing.'

5. చూడకుండా వెళ్ళకండి [cuuDakuNDaa, weLLakaNDi.] — 'Please do not go without looking.'

6. భోజనం చేయకుండా ఎవరుంటారు ? [bhoojanam ceeyakuNDaa ewar(u) uNTaaru?] — 'Who will live (lit. be, exist) without eating food?'

(b) 7. వాడికి తెలియక, బాధపడుతున్నాడు. [waaDiki teliyaka, baadhapaDutunnaaDu.] — 'Due to his ignorance, he is suffering.'

8. వాడు సరిగా తినక, చిక్కిపోయాడు. [waaDu sarigaa tinaka cikkipooyEEDu.] — 'Due to not eating properly, he became thin.'

(c) 9. నేను చెప్పకముందు, రాకండి. [neenu ceppakamundu, raakaNDi.] — 'Do not come before I say.'

10. ఆయన్ని పిలవకముందు, నన్ను పిలవండి. [aayanni pilawakamundu, nannu pilawaNDi.] — 'Call me before you call him.'

18.9. The negative participle is formed by adding the suffix అక [aka] or అకుండా [akuNDaa] to the form of the verb stem which occurs in the negative tense, e.g.

Basic stem		*Negative tense*	*Negative participle*
అమ్ము [ammu]	'to sell'	అమ్మను [ammanu]	అమ్మక/అమ్మకుండా [ammaka/akuNDaa]
పిలుచ్ [piluc]	'to call'	పిలవను [pilawanu]	పిలవక/పిలవకుండా [pilawaka/akuNDaa]
రాస్ [raas]	'to write'	రాయను [raayanu]	రాయక/రాయకుండా [raayaka/akuNDaa]

When the form of the stem in the negative tense ends in a long vowel, the suffix takes the form క/కుండా [ka/kuNDaa] by loss of the initial short vowel. This happens in the following verbs:

Basic stem		*Negative tense*	*Negative participle*
వచ్చ్ [wacc]	'to come'	రాను [raanu]	రాక/రాకుండా [raaka/raakuNDaa]
తెచ్చ్ [tecc]	'to bring'	తేను [tEEnu]	తేక/తేకుండా [tEEka/tEEkuNDaa]
అవ్ [aw]	'to be, become'	కాను [kaanu]	కాక/కాకుండా [kaaka/kaakuNDaa]
పో [poo]	'to go'	పోను [poonu]	పోక/పోకుండా [pooka/pookuNDaa]
-కో [-koo]	(auxiliary verb)	-కోను [-koonu]	-కోక/-కోకుండా [-kooka/-kookuNDaa]
లే [lee]	'not to be'	లేను [leenu]	లేక/లేకుండా [leeka/leekuNDaa]

18.10. In meaning the negative participle is in opposition to both the durative and past participles; for example, చెయ్యక/చెయ్యకుండా [ceyyaka/ceyyakuNDaa] means

'not doing'
'not having done'
'without doing'
'without having done'

referring to both present and past time. It is in opposition to చేసి [ceesi] 'having done' and చేస్తూ [ceestuu] 'doing'. There is a difference in meaning between the forms in అకుండా [akuNDaa] and అక [aka]. The form in అకుండా [akuNDaa] is commoner than the form in అక [aka] at the end of a subordinate clause. It has a meaning corresponding to 'without . . . ing' in English, as shown in

Sentences 1 to 6 in 18.8. The meaning of the form in అక [aka] generally corresponds to 'due to not . . . ing' in English (see Sentences 7 and 8 in 18.8).

18.11. Note that the *negative participle* in అక [aka] followed by ముందు [mundu] 'before' produces an adverbial clause of time equivalent to a subordinate clause starting with 'before' in English (see Sentences 9 and 10 in 18.8). The form in అక [aka] is often used in compound verbs, which will be dealt with in a later chapter.

18.12. *Model sentences:*

(a) 1. ఇల్లులేక కష్టపడుతున్నాడు.
[illu *leeka* kaSTapaDutunnaanu.]
'I am suffering *for want of a* house.' (lit. *There not being* a house, I am suffering trouble)

2. మీ సహాయం లేకుండా ఈ పని ఎలా చేస్తాను?
[mii sahaayam *leekuNDaa*, ii pani elaa ceestaanu?]
'*Without* your help, how will I do this work?'

3. మీరు లేకుండా పని అవుతుందా?
[miiru *leekuNDaa*, pani awtundaa?]
'*Without* you, will the work be finished?'

(b) 4. మీరు రాక తప్పదు.
[miiru *raaka* tappadu.]
'You must *come without* fail.'

5. వాళ్ళు అతన్ని శిక్షించక తప్పదు.
[waaLLu atanni *sikSincaka* tappadu.]
'They must *punish* him *without* fail.'

(c) 6. మీరు మా ఇంటికిరాక రెండేళ్ళు అయింది.
[miiru maa iNTiki *raaka* reND(u) eeLL(u) ayindi.]
'It has been two years since you *stopped coming* to our house.'

7. వాడు అన్నం తినక మూడు రోజులయింది.
[waaD(u) annam *tinaka* muuDu roojul(u) ayindi.]
'It has been three days since he *stopped eating* food.'

18.13. లేక [leeka] and లేకుండా [leekuNDaa] (negative participles of

లే [lee] 'not to be, not to exist') mean literally 'there not being', 'without there being' or 'without . . . being there'. Observe that లేక [leeka] and లేకుండా [leekuNDaa] are attached to a noun or pronoun in the nominative case.

Thus, 'without *me*' in English is నేనులేకుండా [*neenu* leekuNDaa] in Telugu. When a negative participle is used, the subject of the subordinate clause is sometimes different from the subject of the main clause, as can be seen from the model sentences in 18.12.

The negative participle in అక/క [aka/ka] followed by తప్పదు [tappadu] (3rd per. sing. n. negative of తప్పు [tappu] 'to escape') means 'must (do something) without fail'. In the sentences of set (b), the negative participle is a constituent of a compound verb stem of the form: main verb stem + అక [aka] + తప్పు [tappu].

The sentences of set (c) illustrate a grammatical phenomenon of focussing either the negative or the positive aspects of an event with nearly identical meaning. Thus, Sentences 6 and 7 can be restated as 6 and 7 without any change in meaning:

6 . మీరు మా ఇంటికి వచ్చి రెండేళ్ళయింది.
[miiru maa iNTiki *wacci* reND(u) eeLL(u) ayindi.]
'It has been two years *since* you *came* to our house.'

7 . వాడన్నంతిని మూడు రోజులయింది.
[waaDu annam *tini* muuDu roojul(u) ayindi.]
'It has been three days *since* he *ate* food.'

In paraphrases of this kind, the main clause always refers to 'elapsed time.'

Conditional Participle

18.14. *Model sentences:*

1. ఆయన వస్తే, మీ మాట చెబుతాను.
[aayana *wastee*, mii maaTa cebataanu.]
'*If* he *comes*, I will tell him what you say (lit. your word).'

2. ఇల్లమ్మితే, డబ్బు వస్తుంది.
[illu *ammitee*, Dabbu wastundi.]
'*If* (you) *sell* the house, you will get money.' (lit. money will come)

3. అంగడికి వెళ్తే, మామిడి పండ్లు దొరుకుతాయి. [angaDiki *weLtee*, maamiDi paNDLu dorukutaayi.]	'*If* you *go* to a shop you will find mangoes.' (lit. 'mangoes will be available')
4. నేను వస్తే, ఆయన రారు. [neenu *wastee*, aayana raaru.]	'*If* I *come*, he will not come.'
5. అన్నం పెడితే, పిల్లలు ఏడవరు. [annam *peDitee*, pillalu eeDawaru.]	'*If* you *give* (lit. put) food, children will not cry.'
6. ఆమె కాఫీ కలిపితే, తాగాను. [aame kaafii *kalipitee*, taagEEnu.]	'*When* she *made* (lit. mixed) coffee. I drank it.'
7. డబ్బ డిగితే, ఆయన ఇచ్చారు. [Daab(u) *aDigitee*, aayana iccEEru.]	'*When* (someone) *asked* for money, he gave (it).'
8. మావాళ్ళు వస్తే, తాళంచెవి ఇవ్వండి. [maawaaLLu *wastee*, taaLamcewi iwwaNDi.]	'*When/If* my people *come*, please give (them) the key.'

18.15. The words in italics in the above sentences are verbs in the *conditional form*. The meaning of this form is brought out by the use of 'if' or 'when' in English. Conditional clauses in Telugu end in a non-finite form of the verb in which the suffix తే/టే [tee/Tee] is added to the stem variant which occurs in the future-habitual tense. After stems ending in a short vowel + న్ [n], the conditional suffix is టే [Tee]; elsewhere it is తే [tee]. When తే [tee] is added to basic stems of two or more syllables, ఉ [u] in all non-initial syllables regularly becomes ఇ [i]; e.g.

అమ్ము+తే	[amm*u* + tee]	→	అమ్మితే	[amm*i*tee]
అడుగు+తే	[aD*ugu* + tee]	→	అడిగితే	[aD*igi*tee]
పిలుచ్+తే	[pil*uc* + tee]	→	పిలిస్తే	[pil*i*stee]

In the case of basic stems ending in ట్ట్ [TT] (కొట్ట్ [koTT] 'to beat') the final ట్ట్ [TT] becomes డు [Du]. కొట్+తే [koTT + tee] → కొడు+తే [koD*u* + tee] → కొడితే [koDitee].

18.16. Notice that in Sentences 1–5 in 18.14 the conditional parti-

ciple has the meaning 'if' uniformly when the verb in the main clause occurs in non-past. When the verb in the main clause is in the past, the conditional participle means 'when' and not 'if'. In Sentence (8) where the main clause has an imperative verb, the subordinate clause can mean either 'if' or 'when'.

The subjeet of the subordinate clause is often different from the subject of the main clause. Sometimes the subject of the subordinate clause is not expressed. This may happen

(a) where the subject of the subordinate clause and the main clause are the same; e.g. ఇండియా వెళ్తే, ఏడాది ఉంటాను. [iNDiyaa weLtee, eeDaadi uNTaanu.] 'If I go to India, I will stay for a year,' or

(b) where the subject of the subordinate clause is indefinite (expressed by 'you' or 'one' in English); e.g. ఇల్లమ్మితే, డబ్బువస్తుంది. [illu ammitee Dabbu wastundi.] 'If one sells/sold the house, one gets/would get money.' In this type of sentence, the conditional participle has the force of a passive, i.e. 'If the house is sold, you get money.'

18.17. *Model sentences*:

1. మీరు ఉంటేగాని, నేను రాను. [miiru uNTee gaani, neenu raanu.]	'Unless you stay, I will not come.'
2. ఆయన చదివితేనేగాని, మేం వినం. [aayana cadiwiteeneegaani, meem(u) winam.]	'Unless he reads, we will not listen.'
3. డాక్టరుగారు మందు ఇస్తేనేగాని, అతను తాగడు. [DaakTarugaaru mandu isteenee gaani, atanu taagaDu.]	'Unless the doctor gives medicine, he will not drink it.'

A conditional clause followed by the particle గాని [gaani] or the emphatic clitic నే+గాని [(n)ee + gaani] is equivalent to a subordinate clause beginning with "unless" in English. However, in Telugu the main clause must always contain a negative verb.

Concessive Participle

18.18. *Model sentences:*

1. మీరు వెళ్ళినా, నేను వెళ్ళను. [miiru *weLLinaa*, neenu weLLanu.]	*Although* (even if) you *go*, I won't go.'

2. డబ్బున్నా, సుఖంలేదు.
[Dabbu *unnaa*, sukham leedu.]
'*Though* there *is* money, there is no happiness.'

3. వాడికి తెలిసినా, చెప్పడు.
[waaDiki *telisinaa*, ceppaDu.]
'*Even though* he *knows*, he won't tell.'

4. తీరిక ఉన్నా, కోరికలేదు.
[tiirika *unnaa*, koorika leedu.]
'*Although* there *is* leisure, there is no desire.' (proverb)

5. దేవుడు వరమిచ్చినా, పూజారివరం ఇవ్వడు.
[deewuDu waram *iccinaa*, puujaari waram iwwaDu.]
'*Though* God *gives* a boon, the temple-priest won't give.' (proverb)

6. డాక్టరు మందిచ్చినా, రోగి చచ్చాడు.
[DaakTaru mandu *iccinaa*, roogi caccEEDu.]
'*Although* the doctor *gave* medicine, the patient died.'

The words italicized are verbs in the *concessive form*. The meaning of this form corresponds to 'although, even though, even when, even if' in English. It has a present/past meaning; for example, ఆయనవచ్చినా [aayana waccinaa] may mean either 'although he comes' or 'although he came'.

The concessive is formed by adding the tense-mode suffix ఇనా [inaa] to the form of the stem which occurs in the past tense. When the basic stem ends in a short vowel + *n*, the suffix takes the form నా [naa]; e.g.

Basic stem		*Past tense*	*Concessive*
అమ్ము [ammu]	'to sell'	అమ్మాను [ammEEnu]	అమ్మినా [amminaa]
అడుగు [aDugu]	'to ask'	అడిగాను [aDigEEnu]	అడిగినా [aDiginaa]
పిలుచ్ [piluc]	'to call'	పిలిచాను [pilicEEnu]	పిలిచినా [pilicinaa]
విన్ [win]	'to hear'	విన్నాను [winnaanu]	విన్నా [winnaa]

The concessive form of పడ్ [paD] 'to fall' is పడ్డా [paDDaa] or పడినా [paDinaa].

18.19. *Model sentences:*

1. ఎవరు చెప్పినా, వినకండి.
[ewaru ceppinaa, winakaNDi.]
'Whoever tells you, do not listen.'

2. ఎవణ్ణిచూసినా పిచ్చివాడే.
[ewaNNi[3] cuusinaa, picciwaaDee.]
'Whoever I saw was a mad man.'

3. ఎక్కడికిపోయినా, అన్నం లేదు.
[ekkaDiki pooyinaa, annam leedu.]
'Wherever one goes, there is no food.'

4. మీరెంత చెప్పినా, లాభంలేదు.
[miir(u) enta ceppinaa, laabham leedu.]
'However much you say/said, it is/was no use.'

5. ఏం జరిగినా నాతో చెప్పు.
[eem jariginaa, naatoo ceppu.]
'Whatever happens, tell me.'

A question word meaning 'who, what, where, how much', etc., followed by a verb in the concessive corresponds to a clause beginning 'whoever', etc., in English.

18.20. The negative forms of conditional and concessive participles will be treated in Chapter 20 and the verbal adjectives in Chapter 21. Two other forms derived from verb stems, the infinitive and the verbal noun, are treated in Chapters 20 and 21.

[3] Accusative of ఎవడు [ewaDu]: see 7.9.

CHAPTER 19

Intransitive, Transitive, Causative, and Reflexive Stems

19.1. Every verb root can be classified either as intransitive or transitive. In many cases, a verb root, by virtue of its meaning, is inherently intransitive or transitive. The use of a transitive verb as a predicate in a sentence potentially entails two arguments in the form of noun phrases: (1) Agent (animate actor or force), (2) Object (the affected or experiencer). An intransitive verb does not involve the combination of Agent and Object; e.g.

(Agent)	వాడు వెళ్ళేడు. [waaDu weLLEEDu.]	'He went' (intr.)
(Sufferer)	వాడు చచ్చేడు. [waaDu caccEEDu.]	'He died' (intr.)
(Agent + Object)	వాడు అన్నం తిన్నాడు. [waaDu annam tinnaaDu.]	'He ate food' (tr.)

Intransitive and Transitive Stems

19.2. A number of intransitive and transitive stems are related to each other through internal changes in non-radical (non-initial) syllables. A transitive stem is derived by adding to intransitive stems, చ్ [-c], ంచ్ [-nc], పు [-pu], ంపు [-mpu]. These suffixes change simple verb stems into complex ones—see 15.1. In several cases these suffixes replace the final consonant + vowel of the intransitive stem.

Stems with two or three syllables ending in రు [-ru], ను [-nu], లు [-lu] or డు [-Du] usually take చ్ [-c]: e.g.

Intransitive			*Transitive*		
కాలు	[kaalu]	'to burn'	కాలుచ్	[kaaluc]	'to burn'
దూరు	[duuru]	'to enter'	దూరుచ్	[duuruc]	'to thrust in'
నాను	[naanu]	'to soak'	నానుచ్	[naanuc]	'to soak'
ఇముడు	[imuDu]	'to fit in'	ఇముడుచ్	[imuDuc]	'to fit into'

In other cases there are no strict rules of transitive stem formation. A few sub-classes with typical examples are given below:

	Intransitive		*Transitive*	
(a)	కాగు [kaagu]	'to boil'	కాచ్ [kaac]	'to boil'
	తూగు [tuugu]	'to weigh'	తూచ్ [tuuc]	'to weigh'
	వంగు [wangu]	'to bend'	వంచు [wancu]	'to bend'
(b)	ఉండు [uNDu]	'to be'	ఉంచు [uncu]	'to keep, put'
(c)	దిగు [digu]	'to go down'	దించు [dincu] దింపు [dimpu]	'to put down'
	చిరుగు [cirugu] చినుగు [cinugu]	'to be torn'	చించు [cincu] చింపు [cimpu]	'to tear'
	మునుగు [munugu]	'to sink'	ముంచు [muncu]	'to submerge'
(d)	ఆగు [aagu]	'to cease'	ఆపు [aapu]	'to stop'
	ఊగు [uugu]	'to swing'	ఊపు [uupu]	'to swing'
	జరుగు [jarugu]	'to move'	జరుపు [jarupu]	'to move'
(e)	నడుచ్ [naDuc]	'to walk'	నడుపు [naDupu]	'to drive'
(f)	చచ్చ్ [cacc]	'to die'	చంపు [campu]	'to kill'
(g)	తడుస్ [taDus]	'to be wet'	తడుపు [taDupu]	'to wet'
	మేస్ [mees]	(cattle) 'to graze'	మేపు [meepu]	'to graze'

19.3. Many intransitive stems of three short syllables or two syllables—a long plus a short—ending in ఉ [-u] add ఇంచ్ [-inc] to form transitive stems; e.g.

అంటు [aNTu]	'to stick' (intr.)	అంటించ్ [aNTinc]	'to join'
ఎక్కు [ekku]	'to climb'	ఎక్కించ్ [ekkinc]	'to raise'
ఉడుకు [uDuku]	'to cook' (intr.)	ఉడికించ్ [uDikinc]	'to cook' (tr.)

The suffix ఇంచ్ [inc] may be added to other kinds of stems; e.g. బిగుస్ [bigus-] 'to become tight', బిగించ్ [biginc] 'to tighten', to form transitives. Sometimes ఇంచ్ [inc] is redundantly added to transitive stems ending in పు [-pu] or ంపు [-mpu], e.g. నేర్పు [neerpu]/ నేర్పించ్ [neerpinc-] 'to teach', నడుపు/నడిపించ్ [naDupu/naDipinc-] 'to cause to walk/drive'.

Causative Stems

19.4. Causative stems are generally formed by adding ఇంచ్ [inc] to transitive verbs, either inherent or derived. The use of a causative verb as predicate requires three arguments in the form of noun phrases, viz., causer agent, actor agent and object. A causative verb necessarily implies a second agent who is the real actor, whereas the first agent causes the second agent to act. Here the second agent phrase takes the postposition చేత [ceeta] 'by means of'.

19.5. *Model sentences:*

1. (a) నీళ్ళు కాగాయ్. [niLLu kaagEEy.] — 'Water boiled.'
   (b) కమల నీళ్ళు కాచింది. [kamala niiLLu kaacindi.] — 'Kamala boiled the water.'
   (c) రాము కమలచేత నీళ్ళుకాయించేడు. [raamu kamala-ceeta niiLLu kaayincEEDu.] — 'Ramu caused the water to be boiled by Kamala.'

2. (a) వాలి చచ్చాడు. [waali caccEEDu.] — 'Wali died.'

   (b) రాముడు వాలిని చంపాడు. [raamuDu waalini campEEDu.] — 'Rama killed Wali.'
   (c) సుగ్రీవుడు రాముడిచేత వాలిని చంపించాడు. [sugriiwuDu raamuDi-ceeta waalini campincEEDu.] — 'Sugriva got Wali killed by Rama.'

In the above sentences the distinction between intransitive, transitive and causative is expressed both at the morphological and the syntactic level. At the level of stem formation alone we cannot tell which is a transitive stem and which a causative.

Causative verbs are formed only by the addition of ఇంచ్ [-inc], but not all stems that take ఇంచ్ [-inc] are causative. For example, అతికించ్ [atikinc] 'to join' is transitive since this requires only one agent and not two, but అడిగించ్ [aDiginc] 'to have somebody asked' is causative; e.g.

3. రాము కవరు అంటించాడు. [raamu kawaru aNTincEEDu.] — 'Ramu glued the envelope.'
4. రాము నన్ను అడిగాడు [raamu nannu aDigEEDu.] — 'Ramu asked me.'
5. రాము కమలచేత నన్ను అడిగించాడు. [ramu kamala-ceeta nannu aDigincEEDu.] — 'Ramu got Kamala to ask me.'

19.6. In addition to the formation of transitive and causative stems the suffix ఇంచ్ [inc] is also used to form verbs from noun stems, particularly nouns of Sanskrit origin; e.g.

Noun		*Verb*	
ప్రేమ [preema]	'love'	ప్రేమించ్ [preeminc]	'to love'
ఆరంభం [aarambham]	'beginning'	ఆరంభించ్ [aarambhinc]	'to begin'
ప్రకటన [prakaTana]	'publication'	ప్రకటించ్ [prakaTinc]	'to publish'
సంతోషం [santooSam]	'happiness'	సంతోషించ్ [santooSinc]	'to feel happy, to rejoice'

Even Hindi-Urdu verbs ending in a long vowel take యించ్ [-(y)inc] when they are used in Telugu; e.g.

Hindi-Urdu		*Telugu*	
బద్లానా [badlaanaa]	'to change'	బదలాయించ్ [badalaa-yinc]	'to transfer'
కేటానా [keeTaanaa]	'to allot'	కేటాయించ్ [keeTaa-yinc]	'to allocate'

19.7. Rules for forming transitive and causative stems with the suffix ఇంచ్ [-inc] are as follows:

(1) Stems not ending in చ్ [-c] or స్ [-s], or in a short vowel plus న్ [-n], add ఇంచ్ [-inc] to the basic stem; in verbs like అడుగు [aDugu] 'to ask' ఉ [u] in the second syllable changes to ఇ [i]; e.g.

పంపు [pampu]	'to send'	పంపించ్ [pampinc]	'to cause to be sent'
అడుగు [aDugu]	'to ask'	అడిగించ్ [aDiginc]	'to cause to be asked'
కట్ట్ [kaTT]	'to build'	కట్టించ్ [kaTTinc]	'to cause to be built'

(2) In stems of two syllables ending in చ్ [c] or స్ [s], the final consonant changes to ప్ [p], and ఉ [u] in the second syllable becomes ఇ [i]; e.g.

పొడుచ్ [poDuc]	'to pierce'	పొడిపించ్ [poDipinc]	'to cause to pierce'
కురుస్ [kurus]	'to rain'	కురిపించ్ [kuripinc]	'to shower' (cause to rain)
పిలుచ్ [piluc]	'to call'	పిలిపించ్ [pilipinc]	'to have (somebody) called'
కాలుచ్ [kaaluc]	'to burn'	కాలిపించ్ [kaalipinc]	'to cause (something) to burn'

(3) Stems of one short syllable ending in న్ [-n] add ఇపించ్ [-ipinc] instead of ఇంచ్ [-inc]; e.g.

విన్ [win]	'to hear'	వినిపించ్ [winipinc]	'to tell' (cause something to be heard)
కొన్ [kon]	'to buy'	కొనిపించ్ [konipinc]	'to cause (something) to be bought'

(4) In monosyllabic stems having a long vowel plus చ్/స్ [c/s], చ్/స్ [c/s] changes to య్ [y] before ఇంచ్ [inc] e.g.

తూచ్ [tuuc]	'to weigh'	తూయించ్ [tuuyinc]	'to cause to be weighed'
రాస్ [raas]	'to write'	రాయించ్ [raayinc]	'to cause to be written'

(5) Irregular verbs form causatives as follows:

ఇచ్చ్ [icc]	'to give'	ఇప్పించ్ [ippinc]	'to cause to be given'
తెచ్చ్ [tecc]	'to bring'	తెప్పించ్ [teppinc]	'to cause to be brought'
వచ్చ్ [wacc]	'to come'	రప్పించ్ [rappinc]	'to cause (somebody) to come'
చూచ్ [cuuc]	'to see'	చూపించ్ [cuupinc]	'to cause to be seen, to show'
లేచ్ [leec]	'to rise'	లేపించ్ [leepinc]	'to cause to be lifted'

19.8. In modern Telugu, there is an increasing tendency to form transitive stems from intransitives by adding the auxiliary verbs కొట్ట్ [koTT] 'to beat, strike', పెట్ట్ [peTT] 'to put, place', and వేస్ [wees] 'to throw, strike'; e.g.

పగులు [pagulu]	'to split'	పగలగొట్ట్ [pagalagoTT]	'to cause to be split'
వెళ్ళ్ [weLL]	'to go'	వెళ్లగొట్ట్ [weLLagoTT]	'to chase, drive out'
నిలుచ్ [niluc]	'to stand'	నిలబెట్ట్ [nilabeTT]	'to set up'
పడు [paDu]	'to fall'	పడవేస్/పడేస్ [paDawees/paDees][1]	'to let something fall'

Note that the auxiliaries are added to the infinitive of the main verb, formed by adding the infinitive suffix అన్ [-an].[2] The fol-

[1] In rapid speech వేస్ [wees], when used as an auxiliary, becomes ఏస్ [ees] and the preceding vowel is elided; e.g. పడవేస్ ⟶ పడేస్ [paDawees ⟶ paDees].

[2] This results in the formation of a compound verb. Our main discussion of the infinitive and compound verbs follows in the next chapter.

lowing rules of sandhi operate, when the auxiliaries are added to the infinitive stems.

$$(1)\quad \begin{bmatrix} k \\ c \\ t \\ p \end{bmatrix} \rightarrow \begin{bmatrix} g \\ j \\ d \\ b \end{bmatrix} / \ldots an + _$$

Stems with initial *k, c, t, p* become voiced, viz. *g, j, d, b* after *n*.

$$(2)\quad n \rightarrow \emptyset \; / \; _ + C$$

The final n of the infinitive suffix is lost before a consonant.

(3) In stems of two or more syllables *u* in a non-initial syllable preceding the infinitive *an* is changed to *a* (vowel harmony).

By applying these rules, we derive

	pagul + an + koTT	paD + an + koTT
Rule 1	pagul + an + goTT	paD + an + goTT
Rule 2	pagul + a + goTT	paD + a + goTT
Rule 3	pagal + a + goTT	———

Some verbs referring to states (as opposed to actions) have two transitives with semantic difference; e.g. కాలు [kaalu] 'to burn', కాలుచ్ [kaaluc] 'to light' (a cigarette, etc.), 'to set fire to'; కాలబెట్ట్ [kaalabeTT] 'to set on fire and burn to ashes'. The second stem with the auxiliary has a stronger meaning and corresponds to an expression with an adverb following a verb in English, e.g. 'to burn down'.

Reflexive Stems

19.9. *Model sentences:*

1. నీళ్లు పోసుకొన్నాడు.
[niiLLu poosukonnaaDu.] — 'He took a bath' (lit. 'He poured water on himself.')

2. ఆయన వంట చేసుకొంటాడు.
[aayana waNTa ceesukoNTaaDu.] — 'He will cook for himself.'

3. వాళ్లు మాట్లాడుకొంటున్నారు.
[waaLLu maaTLaaDukoNTunnaaru.] — 'They are talking among themselves.'

4. మీ తాతతో చెప్పుకో.
[mii taatatoo ceppukoo!] — 'Tell it to your grandfather' (The meaning is: Tell anyone you like, I don't care!)

5. తెలుగు నేర్చుకొంటున్నాను.
[telugu neercukoNTunnaanu.] — 'I am learning Telugu.'

6. ఆమె పండ్లు అమ్ముకొన్నది.
[aame paNDlu ammukonnadi.] — 'She sold fruit (for her benefit).'

7. పిల్లలు ఆడుకొంటున్నారు.
[pillalu aaDukoNTunnaaru.] — 'The children are playing.'

8. మీరు పడుకొన్నారా?
[miiru paDukonnaaraa?] — 'Are you lying down?'

9. పెట్టె తీసుకు వచ్చాడు.
[peTTe tiisuku waccEEDu.] — 'He brought the box.'

10. వర్షం వస్తుంది అనుకోండి, మీరు ఏంచేస్తారు?
[warSam wastundi anukooNDi; miir(u)eem ceestaaru?] — 'Suppose the rain comes; what will you do?"

19.10. The reflexive is formed by adding the verb forms of కొన్ [kon] (an auxiliary verb meaning literally 'to take') to the basic stem of a verb. When the stem ends in a consonant, ఉ [u] is inserted before కొన్ [kon]. The use of the auxiliary verb కొన్ [kon] gives the meaning of 'to do something for oneself', 'to do something by one's own volition', etc.

కొన్ [kon] is a 'voice modifier verb.' Its addition to a simple verb stem results in a compound stem; e.g.

Simple Stem		*Compound Stem*	
చేస్ [cees]	'to do, make'	చేసుకొన్ [ceesukon]	'to do, make for oneself'
చదువు [caduwu]	'to read'	చదువుకొన్ [caduwukon]	'to read to oneself, to study'
కొన్ [kon]	'to buy'	కొనుక్కొన్ [konukkon]	'to buy for oneself' (see 19.11 (f))

19.11. Other formal and functional variations in the usage of the reflexive verbs are as follows:

(a) The reflexive can be used to denote reciprocal action as in Sentences 3 and 7 in 19.9. Some more examples are:

కొట్టుకొన్	[koTTukon]	'to beat each other'
తగువులాడుకొన్	[taguwulaaDukon]	'to fight with each other'
పొడుచుకొన్	[poDucukon]	'to stab each other'

These verbs naturally require plural animate nouns as subjects.

(b) The reflexive auxiliary కొన్ [kon] can be added to transitive or causative stems in ఇంచ్ [inc]; but ఇంచ్ [inc] cannot be added to a reflexive stem in కొన్ [kon]; e.g.

కట్ట్	[kaTT]	'to build'
కట్టించ్	[kaTTinc]	'to cause (something) to be built'
కట్టించుకొన్	[kaTTincukon]	'to cause (something) to be built for oneself'

(c) With a few verbs, కొన్ [kon] produces intransitive stems, e.g.

గుచ్చు	[guccu]	'to prick, pierce'
గుచ్చుకొన్	[guccukon]	'to get into the flesh' (like a needle, thorn, etc.)
అంటు	[aNTu]	'to adhere, touch'
అంటుకొన్	[aNTukon]	'to stick to'
తెరుచ్	[teruc]	'(somebody) to open (a door, etc.)'
తెరుచుకొన్	[terucukon]	'to open (a door by itself)'

(d) In most cases reflexives are formed from transitive or causative stems. Where they are formed from intransitive stems, the resultant verbs tend to have idiomatic meanings; sometimes the verb to which కొన్ [kon] is added no longer occurs without it:

పడ్	[paD]	'to fall'
పడుకొన్	[paDukon]	'to lie down'
అన్	[an]	'to say'
అనుకొన్	[anukon]	'to think, feel, suppose'
నడుచ్	[naDuc]	'to walk'
నడుచుకొన్	[naDucukon]	'to behave'
ఊరుకొన్	[uurukon]	'to keep silent'; but

ఊరు [*uuru] does not occur.

(e) In the following items కొన్ [kon] undergoes change and is represented as ఒన్/ఉన్ [on/un], e.g. కూర్చొన్ [kuurcon] 'to be seated', నుల్చొన్/నుంచొన్ [nulcon/nuncon] 'to stand'. It may be assumed that these are the reduced forms of *కూర్చుకొన్ [*kuurcukon], and *నిలిచికొన్ [*nilicikon], respectively. In some regional dialects, these forms are represented with a final ఉన్ [un] instead of ఒన్ [on]; however, the infinitive stems of these items are కూర్చో(న్) [kuurcoo(n)], and నుల్చో(న్) [nulcoo(n)] in all dialects.

(f) After కన్ [*kan] 'to see', and కొన్ [kon] 'to buy', the reflexive కొన్ [kon] becomes క్కొన్ [kkon], i.e. కన్ [*kan] 'to see' (now archaic) becomes కనుక్కొన్ [kanukkon] 'to find out by oneself, invent, discover', కొన్ [kon] 'to buy' becomes కొనుక్కొన్ [konukkon] 'to buy for oneself'.

19.12. The reflexive verbs form their infinitives by the addition of అన్ [-an], to which the following sandhi rule applies:

కొన్ + అ(న్) → కో + అ(న్) → కో(న్)
kon + a(n) → koo + a(n) → koo(n).

కొన్ [kon] is replaced by కో [koo] before అన్ [an]. Note that the short vowel *a* is lost following a long root vowel.

These rules apply also when the imperative suffixes ఉ [-u] and అండి [aNDi] are added.

చెప్పుకొన్ + ఉ
[ceppukon + u]
↓
*చెప్పుకో + ఉ
[*ceppukoo + u]
↓
చెప్పుకో
[ceppukoo]

} 'to tell for yourself, complain'

చెప్పుకొన్ + అండి → చెప్పుకో + అండి → చెప్పుకోండి
[ceppukon + aNDi → ceppukoo + aNDi → ceppukooNDi]

19.13. The past participle of a reflexive stem is formed as usual by the addition of ఇ [-i], e.g. వండుకొని [waNDukon-i], తీసుకొని [tiisukon-i]. When these are followed by other verbs, the reflexive stem కొని [koni] is reduced to కు [ku] very frequently, e.g.

తీసుకొని వెళ్ల్ → తీసుకువెళ్ల్ → (colloquial) తీసుకెళ్ల్.

[tiisukoniweLL]→[tiisukuweLLu]→[tiisukeLL].

'to take and go, to take away'

Similarly, తీసుకువచ్చ్ [tiisukuwacc] 'to bring', మోసుకు వచ్చ్/వెళ్ల్ [moo-sukuwacc/weLL] 'to carry (to or from a place),' ఎత్తుకువచ్చ్ వెళ్ళ్ [ettukuwacc/weLL] 'to pick up and bring/ take away'. Some of these extended stems are used so often as single units that they become idiomatic expressions, e.g. అడుక్కుతిన్ [aDukkutin] 'to go about begging'; lit 'to ask for oneself and eat' from అడుగు + కొన్ + ఇ + తిన్ [aDugu+kon+i+tin].

CHAPTER 20

The Infinitive: Formation of Compound Verbs

The Infinitive

20.1. The infinitive is not as common in Telugu as it is in English. It generally occurs:

1. before the nouns అక్కర [akkara], అవసరం [awasaram] and పని [pani],
2. before the suffixes ఏ [ee] (emphatic), గా [gaa] and బట్టి [baTTi],
3. at the end of a sentence to form a special type of finite verb with an optative meaning, and
4. in compound verbs.

20.2. The infinitive suffix is అన్ [an]. It is added to the form of the stem which occurs in the negative tense. When the stem in the negative ends in a long vowel, అన్ [an] becomes న్ [n] (compare 16.7.(5)). This happens in the following five verbs:

Basic root		*Negative tense* (fut.-hab., 1st pers.)	*Infinitive*
వచ్చ్ [wacc]	'to come'	రాను [raanu]	రాన్ [raan]
తెచ్చ్ [tecc]	'to bring'	తేను [tEEnu]	తేన్ [tEEn]
అవ్ [aw]	'to be, become'	కాను/అవను [kaanu] or [awanu]	కాన్/అవన్ [kaan] or [awan]
పో [poo]	'to go'	పోను [poonu]	పోన్ [poon]
కొన్ [-kon]	(auxiliary verb)	కోను [-koonu]	కోన్ [-koon]

20.3. The following rules of Sandhi are recapitulated from 19.8

with regard to the suffix అన్ [an]. Rule 2 applies only after Rule 1 has applied. Rules 3 and 4 are mutually complementary.

1. The consonants క్, చ్, త్ [k, c, t] and ప్ [p] following the infinitive in *an* change to గ్, జ్, ద్ [g, j, d] and బ్ [b], respectively.
2. The final న్ [n] of అన్ [an] is regularly lost before a consonant.
3. At the end of an utterance, అన్ [an] following stems in long vowels becomes అను [anu], which in turn becomes ను [nu] (see 20.2).
4. Elsewhere, in sentence final position the న్ [n] of అన్ [an] is lost. When followed by vowels అన్ [an] is retained. Examples are given below:

1. *చెయ్య్-అన్ + పనిలేదు [*ceyy-an+pani leedu] becomes *చెయ్యన్ బని లేదు [*ceyyan bani leedu] (Rule 1), which becomes చెయ్య బని లేదు [ceyya bani leedu] 'There is no point (purpose) in doing' (Rule 2).
2. *చెయ్యన్ + లేడు [*ceyyan + leeDu] becomes చెయ్య లేడు [ceyya leeDu] 'He cannot do' (Rule 2).
3. *నీ కడుపు బంగారం కా + అన్ [*nii kaDupu bangaaram kaa + an] becomes నీ కడుపు బంగారం కాను [nii kaDupu bangaaram kaa + nu!] 'May your children prosper!' (Rule 3).
4. నీ ఇల్లు కూల [nii illu kuula!] (Rule 4) 'May your house fall!'

There is a growing tendency in modern Telugu to change అన్ [an] to అ [a] even before vowels, thereby eliminating the alternation అన్/అ [an/a] to a more frequently used form అ [a]; e.g.

చెయ్య నక్కర లేదు [ceyy-an akkaraleedu] or
చెయ్యక్కర లేదు [ceyy-akkaraleedu]

Note that in the latter case, the regular sandhi rule (see 15.14, Rule 1) operates whereby a word final short vowel is dropped before another vowel, i.e.

చెయ్య్ + అ + అక్కర [ceyy + a + akkara]
→ చెయ్యక్కర [ceyy + ∅ + akkara]

20.4. *Model sentences*:

(a) 1. మీరు నాతో ఆ సంగతి చెప్పన క్కర లేదు/చెప్పనవసరంలేదు/చెప్పబనిలేదు.
[miiru naatoo aa sangati *cepp(an)* akkaraleedu/*cepp(an)* awasaram leedu/*ceppa* bani leedu.]
'You need not tell me that' (lit. You—with me—that matter—to tell—need—there is not.)

2. అతను ఇక్కడికి రానక్కరలేదు.
[atanu ikkaDiki *raan*akkara leedu.]
'He need not come here.'

(b) 3. ఆమె నవ్వనే నవ్వదు.
[aame *nawwan*ee nawwadu.]
'She never laughs.'

4. నేను రానే రాను.
[neenu *raan*ee raanu.]
'I certainly will not come/I will never come.'

5. నేను చెప్పనే చెప్పను, అతను వినడే వినడు.
[neenu *ceppan*ee ceppanu; atanu *winan*ee winaDu.]
'I certainly will not tell; he will certainly not listen.'

(c) 6. మీరుండగా నాకేంభయం?
[miir(u) *uNDa*gaa, naak(u) eem bhayam?]
'When (since) you are there, what fear (is there) for me?'

7. ఆయన రాగానే నాతో చెప్పండి.
[aayana *raa*gaa-nee naatoo ceppaNDi.]
'As soon as he comes, please tell me.'

8. మిమ్మల్ని చూడగానే వెళ్లాడు.
[mimmalni *cuuDa*gaanee weLLEEdu.]
'As soon as he saw you, he went away.'

(d) 9. మీరు రాబట్టి ఈ పని అయింది.
[miiru *raa* baTTi ii pani ayindi.]
'Because you came, this work was finished.'

10. మనం పరిగెత్తబట్టి వానలో తడవలేదు.
[manam *parigetta* baTTi waanaloo *taDawa* leedu.]
'Because we ran, we didn't get wet in the rain.'

(e) 11. నీ ఇంట వాన కురవ!
[nii iNTa waana *kurawa*!]
'May it rain on your house!'

12. నీ ఆలి కాలు విరగ!
[nii aalikaalu *wiraga*!]
'May your wife's leg break!'

The italicized verb forms illustrate the use of the infinitive. Sentences in (a), (c) & (d) are complex sentences consisting of a subordinate clause carrying the infinitive and a main clause carrying the finite verb. Those in (b) and (e) are simple sentences.

20.5. The only nouns that occur after infinitives are అక్కర [akkara], అవసరం [awasaram] and పని [pani] 'need, necessity, purpose', all used synonymously in different regional standards. The infinitive clause can be treated as the subject and అక్కరలేదు [akkara leedu] 'there is no need', etc. as the main clause. Thus Sentence 1 is literally translatable as 'You—to me—that fact—to tell—need—there is not.' Alternatively, the infinitive clause can be treated as being in appositional relation to అక్కర [akkara]. In reply to a question, 'Is there need for...?' in conversation, it is enough to say simply అక్కరలేదు [akkara leedu] 'It is not necessary'.

Sentences in (b) are grammatically peculiar to Dravidian languages to express emphatic negation in the verb. They are formed by adding the emphatic particle ఏ [ee] to the infinitive immediately followed by an identical negative finite verb. Thus Sentence 3 is literally 'she—even to laugh—does not laugh'. Less frequently, the infinitive + ఏ [ee] can also be followed by the past or future-habitual finite verb formed from the identical stem; e.g.

వాడు రానే వచ్చాడు. [waaDu raanee waccEEDu.]	'He certainly has come.'
వాడు రానే వస్తాడు. [waaDu raanee wastaaDu.]	'He is sure to come.'
ఆమె అక్కడ ఉండనే ఉంటుంది. [aame akkaDa uNDanee uNTundi.]	'She will definitely be there.'

Sentences in (c) are formed by adding the suffix గా (న్)[gaa(n)] to an infinitive. గా (న్)[gaa(n)] is itself derived from కాన్ [kaan], the infinitive of అవ్ [aw] 'to become'. కాన్ [kaan] → గాన్ [gaan] (Rule 1) → గా [gaa] (Rule 2 in 20.3). Such a sequence gives the meaning 'when as' in a subordinate clause of time. When గా(న్)[gaa(n)] is followed by the emphatic suffix ఏ [ee], the sequence means 'as soon as' (see Sentence 7). In Sentences (d), the subordinate clause denoting 'cause' is introduced by the infinitive + పట్టి [paTTi] (i.e. verb + ing + because of). More on this can be found under Syntax (Chapter 28).

Sentences in (e) are Optative or Admonitive. Only some verbs lend themselves by virtue of their meaning to this usage.

Compound Verbs

20.6. A compound verb is an extended verb construction. To be called a compound verb, the verb stem must have at least two inflected or uninflected verb roots. (It will be recalled that the word 'stem' is used for that part of the verb which remains after the tense-mode and personal suffixes are deleted.) We use the term 'compound verb' to denote any verb construction whose stem consists of at least two roots, nucleus (main verb root) + voice modifier, e.g. చెప్పుకొన్ [ceppu-kon] 'to complain' (19.10) *or* nucleus (main verb root) + modal auxiliary, e.g. చెప్పవచ్చు [ceppa-wacc] 'may say' (20.13). The root of the main verb is the carrier of the meaning in an extended verb construction. The function of a voice modifier (suffix or verb—See 15.1, 19.2 and 19.10) is to add voice distinctions (transitive, causative, reflexive, intensive, etc.) Modal auxiliaries contribute various shades of grammatical meaning: ability/inability, permission/prohibition, probability/improbability, obligation, denial, continuity, etc.

The main verb of a compound verb stem may itself be simple, complex or compound, and may be uninflected (basic stem) or inflected. When inflected, the main root (nucleus of the main verb) occurs in a non-finite form (infinitive or participle). Some further examples will illustrate the difference between simple, complex and compound verbs.

వినబడు [win-a-baDu] (← *win-an-baDu ← *win-an-paDu) 'to be heard' (compound); విన్ [win] 'to hear, listen' (simple); వినిపించ్ [win-ipinc] 'to cause to be heard' (complex); వినిపించుకొన్ [win-ipincu-kon] 'to pay attention to' (compound); కనబడు [kan-a-baDu] 'to be seen, appear' (compound—note that * కన్ [*kan] does not occur by itself); కనిపించ్ [kan-ipinc] 'to appear' (complex); కూలబడు [kuul-a-baDu] 'to collapse' (compound); కూలు [kuulu] 'to fall down' (simple); తగలబడు [tagal-a-baDu] 'to catch fire, burn' (compound); తగులు [tagulu] 'to touch' (simple).

Compound verbs based on the past/perfective participle

The verbs పో [poo] and వేస్ [wees] are added to the perfective

participles of intransitive and transitive stems as intensifiers. వేస్ [wees] 'to throw' can be added to certain verbs of motion with adverbial force; వచ్చి + వేస్ → వచ్చేస్ [wacci + wees] → [waccees]. పో [poo] 'to go' can be added to the perfective participle of an intransitive main verb with adverbial force; e.g. పడిపో [paDi-poo] 'to fall down', కలిసిపో [kalisi-poo] 'to be well mixed'.

Study the following examples:

వస్తాను	[wastaanu]	'I will come'
వచ్చేస్తాను	[wacceestaanu]	'I will come *certainly, at once*'
కోస్తాను	[koostaanu]	'I will cut'
నీముక్కు కోసేస్తాను	[nii mukku kooseestaanu]	'I will *cut off* your nose'
తిన్నాడు	[tinnaaDu]	'He ate'
అన్నం తినేశాడు	[annam tineesEEDu]	'He *ate up* the food'
వెళ్ళు	[weLLu]	'Go!'
వెళ్ళిపో	[weLLipoo!]	'Go away!'

It is often difficult to convey the precise meaning of an intensive verb in translation. Thus చేసేస్తాను [ceeseestaanu] may mean 'I will do (something) definitely/certainly/easily/without trouble/willingly/gladly' etc. according to the context.

Intensives are very common in speech. They often lose their intensive meaning, so that there is hardly any difference between the meanings of a plain verb and the corresponding intensive form with వేస్ [wees] or పో [poo], e.g.

మరవకండి	[marawakaNDi]	'Do not forget!'
మరిచిపోకండి	[maricipookaNDi]	

Sometimes the root వేస్/ఏస్ [wees/ees] in a compound verb itself becomes a past participle and is followed by another form of the same root for additional emphasis; e.g.

ఆపు [aapu!]	'stop!'
ఆపేయ్ [aapeey!] (for ఆపివేయ్ [aapi weey])	'stop!' (emphatic)
ఆపేసేయ్ [aapeeseey!] (for [aapi weesi weey])	'stop!' (more emphatic)

పెట్ట్ [peTT] 'to put', when added to a perfective participle gives the meaning of entreaty or request.

చేసిపెట్ట్	[ceesi peTT]	'to be pleased to do for another person'
రాసిపెట్ట్	[raasi peTT]	'to be pleased to write'.

Examples:

1. నాకు ఈ జాబు రాసి పెట్టు.
   [naaku ii jaabu raasi peTTu.] — 'Please write this letter for me.'
2. నా పని వాడే చేసి పెట్టాడు.
   [naa pani waaDee ceesi peTTEEDu.] — 'He himself did my work (for my sake).'

It may be noted that there is a difference between the voice modifers and intensifiers added to the main root within the frame of the basic stem and the modal auxiliaries. Modal auxiliaries can be added practically to any stem (simple, complex or compound), whereas the voice modifiers and intensifiers are lexically restricted; for instance, the following cannot occur: *తినగొట్ట్ [*tin-a-goTT], *కాలగొట్ట్ [*kaalagoTTu] (from kaalu 'to burn'), *ఉండేయ్ [*uNDeey], etc.

Compound verbs based on the durative participle

Compound verbs which are used as Duratives have been treated in 16.10–13.

Infinitive-based compound verbs

20.7. The following subtypes are formed on the infinitive stem.

1. Past tense negative: 'did not'
2. Obligation: (a) affirmative 'must', 'had to', 'will have to'; (b) negative 'must not'
3. Ability: (a) affirmative 'can', 'could'; (b) negative 'cannot, could not'
4. Probability or permission: (a) affirmative 'may'; (b) negative 'may not, should not'
5. Inception: 'about to, going to'
6. Permission: 'let, allow'
7. Passive.

20.8. **Past tense negative:** *'Did not'.*

Model sentences:

1. వాడు ఇంటికి రాలేదు. — 'He did not come home.'
   [waaD(u) iNTiki raa leedu.]

2. నువ్వు ఆయనకు నామాట చెప్పలేదు. — 'You did not tell him what I said' (lit. 'my word').
   [nuww(u) aayanaku naa maa-Ta ceppa leedu.]

3. అమ్మ అన్నం పెట్టలేదు. — 'Mother did not give (lit. put) food.'
   [amma annam peTTa leedu.]

The past tense negative is formed by adding లేదు [leedu] (3rd per. sing. n. of లే [lee] 'not to be'), to the infinitive. This compound verb is in direct opposition to the past tense affirmative. లేదు [leedu] remains the same irrespective of the gender, number and person of the subject.

20.9. **Obligative:** *'Must', 'had to', 'will have to'*

Model sentences:

(a) 1. నేను ఇంటికి వెళ్లాలి. — 'I must go home.'
   [neen(u) iNTiki weLLaali.]

2. నువ్వు ఈ పని చెయ్యాలి. — 'You must do this work.'
   [nuww(u) ii pani ceyyaali.]

3. మేం భోజనం చెయ్యాలి. — 'We must have dinner.'
   [meem bhoojanam ceyyaali.]

4. మీరు మా ఊరికి రావాలి. — 'You must come to our town.'
   [miiru maa uuriki raawaali.]

5. వాడు రేపు పోవాలి. — 'He must go to-morrow.'
   [waaDu reepu poowaali.]

6. పాఠం నేర్చుకోవాలి. — '(One) must learn the lesson.'
   [paaTham neercukoowaali.]

(b) 7. నేను ఆ పని చెయ్యాల్సి వచ్చింది. — 'I had to do that work.'
   [neen(u) aa pani ceyyaalsi waccindi.]

8. మీరు గట్టిగా చెప్పాల్సి వస్తుంది. — 'You will have to speak loudly.'
   [miiru gaTTigaa ceppaalsi wastundi.]

9. నేను ఆ పని చెయ్యాల్సి వెళ్లాను. — 'I left, having to do that work.'
   [neenu aa pani ceyyaalsi weLLEEnu.]

(c) 10. నేను అప్పటికే వెళ్లాల్సింది. — 'I ought to have gone then.'
   [neenu appaTikee weLLaalsindi.]

The Obligative is formed by adding to the infinitive of a main verb, the finite or perfective form of a defective verb వాల్ [*waal-] 'to need' (used as an auxiliary). The finite form of this verb in the future-habitual tense is వాలి [waali] 'must' (historically from the older వలె(ను) [wale(nu)] < [walayun(u)]). This is a case where a word has lost its status as an independent constituent and is gradually reduced to that of a mere suffix. But its inflection still retains some of the traces of its functions as a verb. The perfective participle of *వాల్ [waal] is వాల్సి [waalsi] (< older వలసి [walasi]) and the past finite form, only inflected in non-masc. sg., is వాల్సింది [waals-in-di] 'should have, ought to have,' etc. When the perfective participle వాల్సి [waalsi] is followed by వచ్చ్ [wacc] 'to come' (also used as an auxiliary), the compound construction means '(subject) have/has/had to (main verb)'. Note that in all the above sentences the finite verb does not agree with the subject in person, number or gender. Consequently, the verb occurs always in the 3rd person neuter sg. or without any overt personal suffix.

Since వాలి [waali], వాల్సి [waalsi], వాల్సింది [waalsindi] begin with a consonant, the final [n] of the infinitive suffix అన్ [an] is lost (see Sandhi Rule 2 in 20.3.). After the loss of న్ [n] before వ [w], the following rule has developed in modern Telugu:

Rule *for w-loss*: The initial consonant [w] of an auxiliary is regularly lost after an overt infinitive [a] ← [an]. Thus, [ceyy + an + waali] → [ceyy + a + waali] (Rule 2, see 20.3), [ceyy + a + aali] (w-loss rule) → [ceyy + ∅ + aali] (by loss of short vowel before another vowel, see 15.14), i.e. [ceyy + aali]. But, note that [w] is retained after a main verb ending in a long vowel: పో+వాలి [poo + waali], 'one must go', రా+వాలి [raa + waali] 'one must come', తే+వాలి [tEE + waali] 'one must bring', etc.

'To want' or 'to need (something)' is regularly expressed by కావాలి [kaawaali] with a noun or pronoun denoting the possessor in the dative;

నాకు డబ్బు కావాలి. [naaku Dabbu kaawaali]	'I want/need money' (lit. 'To me money must be').

కా [kaa] is the infinitive of అవ్ [aw] 'to be, become'.

20.10. **Prohibitive:** *'Must not'.*

Model sentences:

1. మీరు అక్కడికి వెళ్ళవద్దు. [miir(u) akkaDiki weLLawaddu]	'You must not go there' *or* 'Do not go there'
2. మీరు ఇక్కడికి రావద్దు. [miir(u) ikkaDiki raawaddu]	'You must not come here' *or* 'Do not come here'

(a) 'Must not' is expressed by the infinitive followed by వద్దు [waddu]. It remains the same for all persons, numbers and genders. This form is often used for the negative imperative; రావద్దు [raawaddu] 'do not come' is more emphatic than రాకు/రాకండి [raaku/raakaNDi].

(b) When వద్దు [waddu] is used with the first person it is equivalent to the negative of the hortative, e.g. మనంమాట్లాడవద్దు [manam maaTLaaDawaddu] 'Let us not talk'.

(c) వద్దు [waddu] is pronounced ఒద్దు [oddu] by change of *a* to *o* and loss of *w*. As in the case of వాలి → ఆలి [waali → aali] this rule should follow the rule which changes *an* to *a*. Thus చెయ్యన్ వద్దు [ceyyan + waddu] → చెయ్య వద్దు [ceyya + waddu] → చెయ్య ఒద్దు [ceyya + oddu] → చెయ్యొద్దు [ceyyoddu]. If the rules are not properly ordered we get wrong forms like * *ceyyanoddu* which no modern dialect uses.

(d) వద్దు [waddu] when used as a whole utterance means 'is not wanted' or 'is not needed'. Thus, the negative of నాకు డబ్బు కావాలి [naaku Dabbu kaawaali] is నాకుడబ్బు వద్దు [naaku Dabbu waddu] 'I do not want money' (lit. 'To me money is not needed'), or simply వద్దు [waddu] 'no', in reply to a question డబ్బుకావాలా? [Dabbu kaawaalEE?] 'Do you want money?'

20.11. **Capabilitative:** *'Can, Could'*

Model sentences:

(a) 1. నేను ఈ పని చెయ్యగలను. [neenu ii pani ceyyagalanu.]	'I can do this work.'
2. ఆమె అన్నం వండగలదు. [aame annam waNDagaladu.]	'She can cook food.'
(b) 3. సమయానికి చేరగలిగాడు. [samayaaniki ceeragaligEEDu.]	'He was able to arrive in time.'
4. ఒక వారం లోపల ఈ పని చేయగలుగుతావా? [oka waaram loopala ii pani ceeyagalugutaawaa?]	'Will you be able to do this work within a week?'

'Can' is expressed by adding the inflected forms of the verb కలుగు [kalugu] 'to be able' to the infinitive. This verb has an irregular future habitual stem కల [kala] to which personal suffixes are added. Its paradigm is:

Singular

1st per.	కలను	[kalanu]	'I can'
2nd per.	కలవు	[kalaw(u)]	'you can'
3rd per. (m.)	కలడు	[kalaDu]	'he can'
3rd per. (f.n.)	కలదు	[kaladu]	'she/it can'

Plural

1st per.	కలము	[kalam(u)]	'we can'
2nd per.	కలరు	[kalaru]	'you can'
3rd per. (m.f.)	కలరు	[kalaru]	'they can'
3rd per. (n.)	కలవు	[kaalaw(u)]	'they can'

కలుగు [kalugu] can be conjugated throughout in the same way as అడుగు [aDugu] 'to ask', except that it has no negative forms.

In the dialect of Visakhapatnam and Srikakulam Districts the infinitive followed by కల [kala] with personal suffixes is idiomatically used as equivalent to the Negative Potential described in 17.11; e.g.

1. దోమ తెర జాగ్రత్తగా సర్దుకో; దోమలు నిన్ను పూర్తిగా తినేయగలవు. [dooma tera jaagrattagaa sardukoo; doomalu ninnu puurtigaa tineeyagalawu.]	'Tuck in the mosquito net carefully; mosquitoes may eat you up completely.'
2. జీపుకారు ఊపుతో కింద జారిపడిపోగలవు. [jiipukaaru uuputoo kinda jaari paDipoogalawu.]	'(Be careful in case) you might slip and fall down due to (lit. with) the swaying of the jeep.'

20.12. **Non-capabilitative:** '*Cannot, Could not*'

Model sentences:

(a) 1. వాడు ఈపని చెయ్యలేడు. [waaDu ii pani ceyyaleeDu.]	'He cannot do this work.'
2. ఆమె అన్నం వండలేదు. [aame annam waNDaleedu.]	'She cannot cook food.'
3. నేను చెట్లు ఎక్కలేను. [neenu ceTLu ekkaleenu.]	'I cannot climb trees.'
(b) 4. డబ్బుచాలక ఇల్లు కొనలేకపోయాము. [Dabbu caalaka, illu konaleekapooyEEmu.]	'Since the money was not enough, we could not buy the house.'
5. చేపలు పట్టలేకపోయాడు. [ceepalu paTTaleekapooyEEDu.]	'He could not catch fish.'
6. అంతా తినలేక పోతారు. [antaa tinaleeka pootaaru.]	'They will not be able to eat it all.'
7. ఈ ఇంట్లో ఉండలేకపోతాను. [ii iNTloo uNDaleekapootaanu.]	'I will not be able to stay in this house.'

In Sentences (a) inability (future habitual tense) is expressed by adding the finite forms of *lee* 'not to be' to the infinitive. In Sentences (b), inability (past and future tenses) is expressed by the infinitive followed by *leeka* (negative participle of లే [lee] 'not to be' + *aka*) and the appropriate tense of పో [poo] 'to go'.

Note that the 3rd person singular (f.n.) of the past tense negative is the same as the compound verb construction involving an infinitive plus the 3rd person singular (f.n.) of *lee* denoting inability; e.g.

ఆమె అన్నం వండలేదు [aame annam waNDa leedu]

can mean either 'She did not cook food' or 'She cannot cook food'.

20.13. **Probabilitative-permissive:** '*May*'

Model sentences:

1. మీరు ఇప్పుడు అన్నం తినవచ్చు. [miir(u) ippuDu annam tinawaccu.]	'Now you may eat food.'
2. ఆయన చెబితే, ఆమె వినవచ్చు. [aayana cebitee, aame winawaccu.]	'If he tells (her), she may listen.'
3. మీరు ఉంటే ఉండవచ్చు, వెళ్తే వెళ్లవచ్చు. [miir(u) uNTee uNDawaccu, weLtee weLLawaccu.]	'You may stay if you want to stay or go if you want to go' (lit. 'If you stay, you may stay, if you go, you may go.')

'May' is expressed by the infinitive followed by వచ్చు [waccu] (sometimes వచ్చును [waccunu]), an obsolete habitual form of [wacc] 'to come' (see 17.2). వచ్చు/వచ్చును [waccu/waccunu] is the same irrespective of the gender, number and person of the subject of the sentence. Like 'may' in English, it can assert either permission (Sentences 1 and 3 above) or probability (Sentence 2 above). వచ్చు [waccu] is often abbreviated both in speech and writing into ఒచ్చు [occu] (by change of *a* to *o* and loss of *w*), in which case the final *a* of the preceding infinitive is elided, e.g. తినొచ్చు [tinoccu] 'you may eat', ఉండొచ్చు [uNDoccu] 'you may stay', etc.

20.14. **Negative permissive:** '*Should not*'

Model sentences:

1. మీరు తొందరగా నడవగూడదు. [miiru tondaragaa naDawaguuDadu.]	'You should not walk fast.'

2. పెద్దవాళ్లను ఎదిరించగూడదు.
[pedda waaLLanu edirincaguuDadu.] 'You should not oppose (your) elders.'

3. నేను ఈ సంగతి మీతో మాట్లాడగూడదు.
[neen(u) ii sangati miitoo maaTLaaDaguuDadu.] 'I ought not to talk to you about this matter.'

4. ఆడపిల్లలు పెద్దగా నవ్వగూడదు.
[aaDapillalu peddagaa nawwaguuDadu.] 'Girls ought not to laugh loudly.'

'May not' (denying permission) and 'should not' are expressed by the infinitive followed by కూడదు [kuuDadu] 3rd per. sing. n. of కూడు [kuuDu] (lit. 'to be fit, suitable') in the negative. కూడదు [kuuDadu] remains the same irrespective of the gender, number and person of the subject of the sentence. కూడదు [kuuDadu] following an infinitive becomes గూడదు [guuDadu] by Sandhi Rule 1 in 20.3.

20.15. **Inceptive:** *'About to, going to'*

Model sentences:

1. పిల్లలు పాలు తాగబోతున్నారు.
[pillalu paalu taagabootunnaaru.] 'The children are going to drink milk.'

2. నువ్వు పడబోతున్నావు.
[nuwwu paDabootunnaawu.] 'You are about to fall.'

3. వాడు నన్ను కొట్టబోయ్యేడు.
[waaDu nannu koTTabooyEEDu.] 'He was about to beat me.'

4. ఆమె నీళ్ళు తేబోయింది.
[aame niiLLu tEEbooyindi.] 'She was going to bring water.'

The inceptive modal in the sense of 'to be going to, to be about to' is expressed by the infinitive followed by the appropriate tense of పో [poo] 'to go'; పో [poo] following an infinitive becomes బో [boo] (see Sandhi Rule 1 in 20.3).

20.16. **Permissive:** *'Let, allow'*

Model sentences:

1. నన్ను చెప్పనివ్వండి.
[nannu ceppaniwwaNDi.] 'Let me tell you, Sir.'

2. వాణ్ణి వెళ్ళనిచ్చేను.
[waaNNi weLLaniccEEnu.] 'I let him go.'

3. ఆయన మిమ్మల్ని బతకనివ్వడు.
[aayana mimmalani batakaniwwaDu.] 'He will not allow you to live.'

Permission in the sense of 'let, allow' is expressed by adding the inflected forms ఇచ్చు [icc] 'to give' to the infinitive.

20.17. **Passive voice**

Model sentences:

1. రావణుడు రాముడిచేత చంపబడ్డాడు.
[raawaNuDu raamuDiceeta campabaDDaaDu.] 'Ravana was killed by Rama.'

2. ఈ పుస్తకాలు అమ్మబడ్డాయి.
[ii pustakaalu ammabaDDaayi.] 'These books have been sold.'

The passive is formed by adding the auxiliary verb పడు [paDu] to the infinitive. This construction is not idiomatic in Telugu. Occasionally, it is used by modern writers, mostly to translate English expressions in which the passive is used. It is also used in public notices whose style often contains literary forms not used in the colloquial language, e.g. ఇచ్చట టిక్కెట్లు అమ్మబడును [iccaTa TikkeTLu ammabaDunu] 'Tickets are sold here'. (The form *ba-Dunu* is the 3rd person singular or plural of the obsolete indefinite tense, see 17.7).

20.18. PAST PARTICIPLE-BASED COMPOUND VERBS:

In the past tense, the Obligative (20.9) and the Probabilitative-permissive, both in the affirmative (20.13) and negative (20.14), are formed by adding to the past participle of the main verb the auxiliary ఉండు [uNDu] 'to be' inflected for the respective non-past modalities; e.g.

	Non-past		Past	
Obligative:				
(1)	చెప్పాలి [ceppaali]	'(one) must tell'	చెప్పి ఉండాలి [ceppi uNDaali]	'(one) must have told'
(2)	చెప్పాల్సింది [ceppaalsindi]	'(one) ought to tell'	చెప్పి ఉండాల్సింది [ceppi uN-Daalsindi]	'(one) ought to have told'
Prob.-perm.				
Affirm.				
(3)	చెప్పవచ్చు [ceppawaccu]	'(one) may tell'	చెప్పి ఉండవచ్చు [ceppi uNDa waccu]	'(one) might have told'
Neg.				
(4)	చెప్పగూడదు [ceppaguuDadu]	'(one) should not tell'	చెప్పి ఉండగూడదు [ceppi uNDa guuDadu]	'(one) should not have told'

The past tense form in (2) is necessarily contrary-to-fact by virtue of its meaning, i.e. '(One) ought to have told' implying '(One) did not tell'. The past tense form in (1) carries the meaning 'it is certain that (one) told.' '(One) was obliged to tell' is చెప్పాల్సి వచ్చింది [ceppaalsi waccindi] (20.9).

20.19. *Model sentences*:

1. నేను అప్పుడే వెళ్ళి ఉండాల్సింది.
   [neenu appuDee weLLi uNDaalsindi.] — 'I ought to have gone already.'
2. అతను నిన్ననే వచ్చి ఉండవచ్చు.
   [atanu ninnanee wacci uNDa waccu.] — 'He may have arrived yesterday.'
3. మీరు అలా చెప్పి ఉండగూడదు.
   [miiru alaa ceppi uNDaguuDadu.] — 'You ought not to have said so.'

Compound verbs based on the negative participle

20.20. The next group of Compound verbs mostly occur in negative subordinate clauses. These are formed by adding to the negative participle of the main verb in అక [aka], the inflected non-finite forms of the auxiliary verb పో [poo]. The Negative Conditional, Negative Concessive and Negative Probabilitative are formed in this way.

20.21. *Model sentences:*

1. వాడు రాకపోతే నేను వెళ్లను.
   [waaDu raaka pootee neenu weLLanu.] — 'If he does not come, I will not go.'
2. వాడు రాకపోయినా నేను వెళ్తాను.
   [waaDu raakapooyinaa, neenu weLtaanu.] — 'I will go, even if he does not come.'
3. నువ్వు చెప్పకపోతే నాకు తెలియదు.
   [nuwwu ceppaka pootee, naaku teliyadu.] — 'I will not know, if you don't tell me.'
4. నువ్వు చెప్పకపోయినా, నాకు తెలుస్తుంది.
   [nuwwu ceppakapooyinaa naaku telustundi.] — 'I will know, even if you don't tell me.'

The negative conditional and concessive verbs are formed by adding the Conditional and Concessive forms of the auxiliary verb పో [poo] 'go' (i.e. పోతే [pootee] and పోయినా [pooyinaa]) to the negative participle of the main verb.

20.22. **Negative probabilitative:** *'May not'*

Model sentences:

1. రేపు నేను రాకపోవచ్చు.
   [reepu neenu raakapoowaccu.] — 'I may not come tomorrow.'
2. వారు ఇంటిదగ్గర లేకపోవచ్చు.
   [waaru iNTidaggara leekapoowaccu.] — 'He may not be home.'

'May not' in the sense of 'not likely to' (denying probability) is expressed by adding వచ్చు [waccu] to the negative participle in అక/క [aka/ka] plus పో [poo]. Corresponding affirmative verbs are treated in 20.13.

20.23. **Does/Did not vs. Cannot/Could not**—Non-finite forms.

Compare the sentences in the following pairs:

1 a. వాడు అది చెయ్యకపోతే నాకు చెప్పండి. [waaDu adi ceeyakapootee, naaku ceppaNDi.]	'If he does not do that, tell me.'
1 b. వాడు అది చెయ్యలేకపోతే నాకు చెప్పండి. [waaDu adi ceyyaleekapootee, naaku ceppaNDi.]	'If he cannot do that, tell me.'
2 a. ఆటలో గెలవకపోయినా సంతోషించాడు. [aaTaloo gelawaka pooyinaa, santooSincEEDu.]	'Although he did not win the game, he was happy.'
2 b. ఆటలో గెలవలేకపోయినా సంతోషించాడు. [aaTaloo gelawaleekapooyinaa, santooSincEEDu.]	'Although he could not win the game, he was happy.'
3 a. ఆయన రాకపోవటం వల్ల, మేం ఇంటికి వెళ్లేం. [aayana raakapoowaTam[1] walla, meem iNTiki weLLEEm.]	'Because he did not come (lit. due to his not coming), we went home.'
3 b. ఆయన రాలేకపోవటం వల్ల, మేం ఇంటికి వెళ్లేం. [aayana raaleekapoowaTam walla, meem iNTiki weLLEEm.]	'Because he could not come, we went home.'

When 'cannot/could not' occurs in the conditional, concessive or resultative form, it is expressed by the infinitive plus లేక [leeka] followed by the appropriate form of పో [poo] 'to go'. The difference between Capabilitative and the Factive (this construction and the negative participle followed by the same form of పో [poo] 'to go') is brought out in the above pairs of sentences.

[1] The verbal noun in అటం [aTam] is treated in Chapter 21.

20.24. Iterative compound verbs

Model sentences:

1. పుట్టక పుట్టక కొడుకు పుట్టాడు. [puTTaka puTTaka koDuku puTTEEDu.]	'After (not being born for) a long time, a son was born' (lit. 'Not being born and not being born, a son was born.')
2. వెళ్లలేక వెళ్లలేక వెళ్లాను. [weLLaleeka weLLaleeka weLLEEnu.]	'I went very reluctantly' (lit. 'Not being able to go and not being able to go, I went.')
3. తిని తిని విసుగు పుట్టింది. [tini tini wisugu puTTindi.]	'He ate till he could eat no more' (lit. 'Having eaten and eaten, disgust came.')
4. నిలబడి నిలబడి విసుగు వేసింది. [nilabaDi nilabaDi wisugu weesindi.]	'He grew tired of waiting' (lit. 'Having stood and stood, tiredness came.')
5. కలుసుకోక కలుసుకోక కలుసుకొన్నాం. [kalusukooka kalusukooka kalusukonnaam.]	'We met after a long time.'
6. తిరిగి తిరిగి ఇంటికి వచ్చాడు. [tirigi tirigi iNTiki waccEEDu.]	'Having roamed for quite a while he came home.'
7. గడప దాటుతూ దాటుతూ వెనక్కి చూశాడు. [gaDapa daaTutuu daaTutuu wenakki cuusEEDu.]	'He looked back just as he was crossing the threshold.'
8. వినగా వినగా కోపం వచ్చింది. [winagaa winagaa koopam waccindi.]	'As I kept hearing it, I got angry.'

A different type of compound verb construction is formed by repeating a *non-finite* verb twice (or even thrice) to intensify its meaning, as in the above examples. Such verbs occur only in the subordinate clauses.

CHAPTER 21

The Verbal Noun and Verbal Adjectives

The Verbal Noun

21.1. *Model sentences:*

1. వారు రావటం ఎప్పుడు ? [waa ru raawaTam eppuDu?]	'When does/did/will he come?' (lit. 'He coming when?')
2. మనం అన్నం తినటం ఎందుకు ? [manam annam tinaTam enduku?]	'Why should we eat food?' (lit. 'We eating food why?')
3. మీరు క్లాసుకు రావటం ఎందుకు ? [miiru klEEsuku raawaTam enduku?]	'Why should you come to the class?'
4. పిల్లలు వెళ్లటం ఎక్కడికి ? [pillalu weLLaTam ekkaDiki?]	'Where are/were the children going?' *or* 'Where will the children go?' (lit. 'Children going where?')
5. (i) మీరు లండన్ వెళ్లటం రేపా ? [miiru laNDan weLLaTam reepaa?]	'Is it tomorrow that you are going to London?'
(ii) మీరు రేపు వెళ్లటం లండనా ? [miiru reepu weLLaTam laNDanaa?]	'Is it to London that you are going tomorrow?'

The above are all simple sentences containing verbal nouns.

21.2. The verbal noun is formed by adding the suffix అటం/అడం [aTam/aDam][1] to the form of a verb stem which occurs in the negative tense; e.g.

[1] అటం [aTam] occurs in the Southern and to some extent in the Central dialects; అడం [aDam] occurs in the Eastern and Central dialects. In the Northern dialect in non-standard speech the form is ఉడు [uDu]; in standard speech it is అడం[aDam].

Basic stem	*Negative* (3 n.sg.)	*Verbal Noun*
చెప్ప్ [cepp]	చెప్పదు [ceppadu]	చెప్పటం [ceppaTam]
చేస్ [cees]	చేయదు [ceeyadu]	చేయటం [ceeyaTam]
చెప్పాల్సివచ్చ్ [ceppaalsi wacc]	చెప్పాల్సిరాదు [ceppaalsi raadu]	చెప్పాల్సిరావటం [ceppaalsi raawaTam]

When the stem-final constituent ends in a long vowel, [w] is inserted before అటం/అడం [aTam/aDam]; e.g. రావటం [raawaTam], 'coming', కావటం [kaawaTam], తేవటం [tEEwaTam], పోవటం [poowaTam], కోవటం/కోటం [koowaTam/kooTam] from the roots వచ్చ్ [wacc], తెచ్చ్ [tecc], అవ్ [aw], పో [poo], and -కొన్ [-kon] (aux.), respectively.

21.3. In each of the sentences in 21.1 a question word occupies the position of the predicate and the subject is a noun phrase ending in అటం [aTam]. Sentence 1 can be considered a paraphrase of two sentences with finite verbs:

వారు ఎప్పుడు వస్తారు ? [waar(u) eppuDu wastaaru?]	'When will/does he come?'
వారు ఎప్పుడు వచ్చారు ? [waar(u) eppuDu waccEEru?]	'When did he come?'

When the speaker wants to emphasize the question word, he can shift it to the predicate position and nominalize the verb. The tense of the verb is then neutralised, thus ambiguously indicating either past or non-past. Sentence 1 literally means 'He coming when?' Notice that the subject of the verb is not in the genitive as in English ('his coming') or Hindi (*uskaa aanaa*) but in the nominative. In the paraphrased sentences the noun phrase (NP) వారు రావటం [waaru raawaTam] functions as the subject of an equative (verbless) sentence consisting of NP + NP. It is the question word and the context of discourse that seem to determine the tense/aspect of the nominalized verb. Sentence 2 is normally the paraphrase of:

మనం ఎందుకు అన్నం తింటాం? [manam enduku annam tiNTaam?]	'Why do we eat food?'

rather than of:

మనం ఎందుకు అన్నం తిన్నాం? [manam enduku annam tinnaam?]	'Why did we eat food?'

Generally all such sentences are understood as generic questions rather than as specific ones. Unless the context provides a clue to tense, the nominalized verb in its unmarked condition signals non-past (future-habitual or durative). Another type of equative sentence involving abstract nominals is discussed in 21.14 to 21.16 and the syntax of these sentences in 26.8, 28.11 and 28.12.

Even in the case of interrogative sentences of 'yes-no' type, the questioned phrase can be shifted to the predicate position, simultaneously nominalizing the verb with *aTam* as in Sentences 5 (i) and 5 (ii). These are paraphrases of మీరు లండన్ రేపు వెళ్తున్నారా? [miiru laNDan reepu weLtunnaaraa?] 'Are you going to London tomorrow?' with emphasis on different parts of the message.

The shift in word order in Sentences 1 to 4 is, however, not obligatory. The nominalized verb can still occupy the finite verb position, in which case they have the normal interrogative meaning; e.g.

వారు ఎప్పుడు రావటం? [waar(u) eppuDu raawaTam?]	'When is he/she coming?'
మనం ఎందుకు అన్నం తినటం? [manam annam enduku tinaTam?]	'Why do (should) we eat food?'

21.4. Almost any basic stem (simple, complex, or compound—see 15.1, 20.6) can be converted into a nominal by the addition of the suffix అటం/అడం [-aTam/-aDam], corresponding to the English gerund in *-ing*; e.g.

చెప్పటం [cepp-aTam]	'(the action of) telling'
చెప్పించటం [cepp-inc-aTam]	'(the action of) causing something to be told'
చెప్పించుకోటం [cepp-incu-koo-Tam]	'(the action of) causing something to be told to oneself'

Some, but not all, of the extended stems with modal auxiliaries can also be nominalized by the addition of అటం/అడం [aTam/aDam]; e.g.

Stem			*Nominal*	
చెప్పగలుగు [cepp-a-galugu]	(20.11)	'to be able to tell'	చెప్పగలగటం [ceppa-galag-aTam]	'being able to tell'
చెప్పకపో [cepp-aka poo]	(20.21)	'not to tell'	చెప్పకపోవటం [cepp-aka poow-aTam]	'not telling'
చెప్పలేకపో [cepp-a-lee-ka-poo]	(20.12)	'not to be able to tell'	చెప్పలేకపోవటం [cepp-a-lee-ka poow-aTam]	'not being able to tell'
చెప్పాల్సివచ్చ్ [cepp-(a)-aals-i wacc]	(20.9)	'to have to tell'	చెప్పనివ్వటం [cepp-(a)-aals-i raawaTam]	'having to tell'
చెప్పబో [cepp-a-boo]	(20.15)	'to be about to tell'	చెప్పబోవటం [cepp-a-boow-aTam]	'being about to tell'
చెప్పనివ్చ్ [cepp-an-icc]	(20.16)	'to let (someone) tell'	చెప్పనివ్వటం [cepp-an-iww-aTam]	'letting (someone) tell'
చెప్పబడు [cepp-a-baDu]	(20.17)	'to be told'	చెప్పబడటం [cepp-a-baDaTam]	'being told'

Note that the other modal verbs which lack tense marking and non-finite inflection cannot be nominalized with అటం [aTam]; e.g.

చెప్పాలి [ceppaali]	(20.9)	'one must tell'	but *not*	*చెప్పాలటం [*ceppaalaTam]
చెప్పవచ్చు [ceppa-waccu]	(20.13)	'one may tell'	but *not*	*చెప్పరావటం [*cepp-a-raawaTam]
చెప్పవద్దు [cepp-a-waddu]	(20.10)	'don't tell'	but *not*	*చెప్పవద్దటం [*cepp-a-waddaTam]
చెప్పగూడదు [cepp-a-guuD-a-du]	(20.14)	'should not tell'	but *not*	*చెప్పగూడకపోవటం [*cepp-a-guuDaka poowaTam]

21.5. A whole clause is nominalized when the finite verb is replaced by the corresponding verbal noun in అటం [aTam]. The resulting noun phrase can be inflected like any ordinary noun ending in అం [am] (see 8.5 F). The nominalized phrase can be embedded in another sentence as its subject, object or as a predicate complement (see 28.12); e.g.

Model sentences:

1. నువ్వు శ్రమ పడటం బాగాలేదు.
[nuwwu śramapaDaTam baagaaleedu.]
'Your taking trouble is not good.'

2. ముందు నువ్వు సైకిలు నడపటం నేర్చుకో.
[mundu nuwwu saykilu naDapaTam neerucukoo.]
'First learn to ride a bicycle.'

3. వాళ్ళు మమ్మల్ని పెండ్లికి పిలవటానికి వచ్చారు.
[waaLLu mammalni peNDLiki pilawaTaaniki waccEEru.]
'They came to invite us to the wedding.'

4. కార్మికులు పనిచెయ్యటం మానేశారు.
[kaarmikulu pani ceyyaTam maaneesEEru.]
'The workers have stopped doing the work.'

5. గాలివాన రావటం వల్ల చెట్లు విరిగిపోయినాయి.
[gaaliwaana raawaTamwalla ceTLu wirigi poyinaayi.]
'Because of the (coming of the) hurricane, the trees fell down.'

6 రైలు రావటంతోటే నాతో చెప్పండి.
[raylu raawaTamtooTee, naatoo ceppaNDi.]
'As soon as the train comes (lit. with the coming of the train only), please tell me.'

7. మీరు ఆ పని చెయ్యడానికి సందేహించటంలో తప్పేముంది ?
[miiru aapani ceyyaDaaniki sandeehincaTamloo tapp(u)-eem(i)undi?]
'What is wrong in your hesitating to do that work?'

In the above complex sentences, Sentence 1 has the nominalized phrase functioning as the subject; in Sentences 2 and 4 it is the object; in Sentences 3, 5, 6 and 7 it occurs as a complement of the predicate phrase carrying different case suffixes, just like inflected nouns which occur in construction with finite verbs in simple sentences. English infinitives like 'to ride', 'to invite' (see Sentences 2 and 3) are rendered in Telugu by verbal nouns, literally meaning 'for riding', 'for inviting', etc.

21.6. *Model sentences.*

1. నేను రావటం లేదు.
[neenu raawaTam leedu.]
'I am not coming.'

2. వాళ్ళు పాట పాడటం లేదు.
[waaLLu paaTa paaDaTam leedu.]
'They are not singing a song.'

3. ఆయన ప్రశ్న అడగటం లేదు.
[aayana praśna aDagaTam leedu.]
'He is not asking a question.'

4 మేము నిన్ను పిలవటం లేదు.
[meemu ninnu pilawaTam leedu.]
'We are not calling you.'

21.7. Each of the above model sentences has as its finite verb a verb root + *aTam* followed by లేదు [leedu] 'it is not' (3rd person sg. neuter of లే [lee] 'not to be'). Here the whole construction functions as a compound verb, used as the negative form of the durative affirmative verb; e.g.

		Affirmative			*Negative*
వస్తున్నా	ను	(1 sg.)	[wastunnaa	-nu	రావటం లేదు. [raawaTam leedu]
	ము	(1 pl.)		-mu	
	వు	(2 sg.)		-wu	
	రు	(2 pl.)		-ru	
	డు	(3m. sg.)		-Du	
	రు	(3m. f. pl.)		-ru	
	యి	(3n. pl.)		-yi	
వస్తున్నది		(3n. sg.)	wastunna	-di]	

'(Subject) am / is / are / was / were / has been / have been / had been coming.'

'(Subject) am / is / are / was / were, etc. not coming'

The above examples show that the durative negative is unchanged irrespective of the gender, number and person of the subject noun phrase.

21.8. *Model sentences:*

1. ఇంతలో ఇంటిముందు సైకిల్‌రిక్షా ఆగటం, అందులోనుంచి కె. దూకటం పి. దిగటం జరిగాయి.
   [intaloo iNTimundu saykil rikSaa aagaTam, anduloonunci K. duukaTam, P. digaTam jarigEEyi.]
   'Meanwhile (it happened that) a rickshaw stopped in front of the house, K jumped down from it and P got out of it.'

2. అలాగే తెల్లవారటం, రాత్రి రావటం జరిగింది.
   [alaagee tellawaaraTam, raatri raawaTam jarigindi.]
   'In this way (it happened that) days and nights continued to follow each other.' (lit. day-breaking and night-coming)

Verbal nouns are used with the verb జరుగు [jarugu] 'to happen' in sentences which have a rather formal sound. Usually two or more phrases containing verbal nouns follow one another with జరుగు [jarugu] as the main verb of the sentence. This is equivalent to two or more clauses connected by 'and' in English.

21.9. Just as English uses the *-ing* form with verbs like 'to start, stop' etc., Telugu may use the verbal noun in *aTam*, as in some of the sentences cited in 21.5. But Telugu prefers to use a common rather than a verbal noun, where such derived nouns are available (see 21.21); e.g.

1. ఆట మానేశారు.
   [aaTa maneesEEru.]
   'They stopped playing' (lit. They stopped the game.)

2. పేకాట పూర్తి చేశారు.
   [peekaaTa puurti ceesEEru.]
   'They finished playing cards' (lit. They finished the card game.)

3. వంట పూర్తి చేసింది.
   [waNTa puurti ceesindi.]
   'She finished cooking.'

Verbal Adjectives or Relative Participles

21.10. Study the following transformations:

1. (a) అబ్బాయి బొమ్మ తెచ్చాడు.
   [abbaayi bomma teccEEDu.]
   'The boy brought a toy.'

   (b) బొమ్మ తెచ్చిన అబ్బాయి ఏడుస్తున్నాడు.
   [bomma *teccina* abbaayi eeDustunnaaDu.]
   'The boy who brought a toy is crying.'

   (c) అబ్బాయి తెచ్చిన బొమ్మ ఇక్కడ ఉంది.
   [abbaayi *teccina* bomma ikkaDa undi.]
   'The toy which the boy brought is here.'

2. (a) మేష్టారుగారు ఉత్తరం రాశారు.
   [mEESTaarugaaru uttaram raasEEru.]
   'The master wrote a letter.'

   (b) ఉత్తరం రాసిన మేష్టారుగారు ఇక్కడ లేరు.
   [uttaram *raasina* mEESTaarugaaru ikkaDa leeru.]
   'The master who wrote a letter is not here.'

   (c) మేష్టారుగారు రాసిన ఉత్తరం పోస్ట్లో వేశాను.
   [mEESTaarugaaru *raasina* uttaram pooSTloo weesEEnu.]
   'I posted the letter which the master wrote.'

The italicized words in 1 b, c and 2 b, c are are examples of *verbal adjectives*. They are used in the formation of noun phrases which take the place of relative clauses in English. Students who are accustomed to the English idiom may find this kind of construction difficult at first, but if they remember that *there are no relative pronouns* in Telugu and that their part is played by *verbal adjectives* they will soon come to understand the Telugu idiom. For a full description of the syntax of this construction, see Chapter 28.

Verbal adjectives come under the classification of derived adjectives (see 12.4), since they are derived from verbs. There are four verbal adjectives, namely,

(1) the past verbal adjective
(2) the future-habitual verbal adjective
(3) the durative verbal adjective
(4) the negative verbal adjective

They correspond to the past, future-habitual, durative and negative tenses of the finite verb; e.g.

1. ఇంటికి వచ్చిన అబ్బాయి [iNTiki *waccina* abbaayi]	'The boy *who came* home'
ఇంటికి వచ్చే అబ్బాయి [iNTiki *waccee* abbaayi]	'The boy *who comes/will come* home'
ఇంటికి వస్తున్న అబ్బాయి [iNTiki *wastunna* abbaayi]	'The boy *who is coming* home'
ఇంటికి రాని అబ్బాయి [iNTiki *raani* abbaayi]	'The boy who *did not does not/will not come* home'
2. నేను చెప్పిన మాట. [neenu *ceppina* maaTa]	'The word *which I said*'
నేను చెప్పే మాట. [neenu *ceppee* maaTa]	'The word *which I say/will say*'
నేను చెబుతున్న మాట. [neenu *cebutunna* maaTa]	'The word *which I am saying*'
నేను చెప్పని మాట. [neenu *ceppani* maaTa]	'The word *which I did/do/will not say*'

21.11. (a) *The past verbal adjective* is formed by adding the suffix ఇన [ina] to the stem variant which occurs in the past tense; e.g.

Basic stem		*Past tense*	*Past verbal adjective*
అమ్ము [ammu]	'to sell'	అమ్మాను [ammEEnu]	అమ్మిన [ammina]
పిలుచ్ [piluc]	'to call'	పిలిచాను [pilicEEnu]	పిలిచిన [pilicina]

Exceptions: (1) In the case of roots ending in a short vowel + *n*, the suffix is not ఇన [ina] but న [na]; e.g. విన్ [win] 'to hear': వినిన

[winina]→ విన్న [winna], (2) The past verbal objectives of పడు [paDu] 'to fall, suffer' and తగు [tagu] (a defective verb) 'to be fitting are పడిన/పడ్డ [paDina]/[paDDa] and తగిన/తగ్గ [tagina]/[tagga].

(b) *The fut.-hab. verbal adjective* is formed by adding the suffix ఏ [ee] to the form of the stem which occurs in the past tense; e.g.

Basic stem		*Past tense*	*Fut.-hab. verbal adjective*
అమ్ము [ammu]	'to sell'	అమ్మాను [ammEEnu]	అమ్మే [ammee]
పిలుచ్ [piluc]	'to call'	పిలిచాను [pilicEEnu]	పిలిచే [pilicee]

(c) *The durative verbal adjective* is formed by adding the suffix తున్న [tunna] or టున్న [Tunna] to the form of the stem which occurs in the Durative, analyzed as *t-unna/T-unna*; e.g.

Basic stem		*Durative finite*	*Durative verbal adjective*
అమ్ము [ammu]	'to sell'	అమ్ముతున్నాను [ammutunnaanu]	అమ్ముతున్న [ammutunna]
పిలుచ్ [piluc]	'to call'	పిలుస్తున్నాను [pilustunnaanu]	పిలుస్తున్న [pilustunna]
విన్ [win]	'to hear'	వింటున్నాను [wiNTunnaanu]	వింటున్న [wiNTunna]

(d) *The negative verbal adjective* is formed by adding the suffix అని [ani] to the form of the root which occurs in the negative tense, e.g.

Basic stem		*Negative tense*	*Negative verbal adjective*
అమ్ము [ammu]	'to sell'	అమ్మను [ammanu]	అమ్మని [ammani]
పిలుచ్ [piluc]	'to call'	పిలవను [pilawanu]	పిలవని [pilawani]

Sandhi: When the root consists of a single syllable ending in a long vowel, the suffix is not అని [ani] but ని [ni]. This occurs in the following six irregular verbs:

వచ్చ్ [wacc]	'to come'	రాని [raani]	అవ్ [aw]	'to be, become'	కాని [kaani]
పో [poo]	'to go'	పోని [pooni]	లే [lee]	'not to be'	లేని [leeni]
తెచ్చ్ [tecc]	'to bring'	తేని [tEEni]	కొన్ [-kon]	(auxiliary verb)	కోని [-kooni]

21.12. (a) Verbal adjectives, like other adjectives in Telugu, come immediately before the nouns which they qualify. They may have either an active or a passive meaning according to the context;

వాడు పులి చంపిన మనిషి.
[waaDu puli campina maniSi] 'He is/was the person whom the tiger killed.'

వాడు పులిని చంపిన మనిషి
[waaDu pulini campina maniSi] 'He is/was the person who killed the tiger.'

Here, in చంపిన మనిషి [campina maniSi], మనిషి [maniSi] functions either as the subject of చంపు [campu] 'to kill' (active voice) or as the object (passive voice), depending on the grammatical relationships signalled by the other words in the sentence. This is true of any agentive noun which follows a transitive verbal participle. But if the noun is non-agentive (inanimate or abstract) it functions only as the object (passive use); e.g.

పాడిన పాట	[paaDina paaTa]	'the song sung'
చేసిన పని	[ceesina pani]	'the work done'
చెప్పిన మాట	[ceppina maaTa]	'the said word'
చూసిన సినిమా	[cuusina sinimaa]	'the movie seen'

A number of other case relations are also indicated by relative constructions between the verbal adjective and the head noun (See 21.20). Negative verbal adjectives can have a past, present, or future meaning.

(b) When verbal adjectives stand alone with the nouns which they qualify, they can be translated by participles in English; e.g.

చెప్పిన మాట	[ceppina maaTa]	'a spoken word'
వచ్చే ఏడు	[waccee eeDu]	'next year' (lit. 'The coming year')
తెలిసిన మనిషి	[telisina maniSi]	'a known man'

తెలియని దేశం	[teliyani deesam]	'an unknown country'
పారే నీళ్ళు	[paaree niiLLu]	'flowing water'
తాగే నీళ్ళు	[taagee niiLLu]	'drinking water'
గడచిన రోజులు	[gaDicina roojulu]	'days gone by' (lit. 'past days')

21.13. *Model sentences:*

1. ఇంటికి వచ్చినవారు మా అన్నగారు.
   [iNTiki waccinawaaru maa annagaaru.]
   'The man who came to the house is my elder brother.'
2. నన్ను చూసినవాడు ఇంటికి వెళ్ళేడు.
   [nannu cuusinawaaDu iNTiki weLLEEdu.]
   'The man who saw me went home.'
3. నేను చూసిన వాడు పారిపోయేడు.
   [neenu cuusinawaaDu paaripooyEEDu.]
   'The man whom I saw ran away.'
4. నేను ఇచ్చింది మీ చేతులో ఉన్నది.
   [neenu iccin(a)di mii ceetuloo unnadi.]
   'The thing which I gave is in your hand.'
5. నేను తెచ్చినవి బల్లమీద ఉన్నాయి.
   [neenu teccinawi ballamiida unnaayi.]
   'The things which I brought are on the table.'
6. మీరు చెబుతున్నది నాకు అర్థం కాదు.
   [miiru cebutunnadi naaku artham kaadu.]
   'I do not understand what you are saying.'
7. నేను అడిగేది ఇది.
   [neenu aDigeedi idi.]
   'This is what I ask.'
8. నిన్న వచ్చిన వాళ్ళని చూశాను.
   [ninna waccina waaLLani cuusEEnu.]
   'I saw those who came yesterday.'
9. డబ్బు అడిగే వాళ్ళకి ఏమీ ఇవ్వడు.
   [Dabbu aDigee waaLLaki eemii iwwaDu.]
   'He will give nothing to those who ask for money.'
10. నేను అడిగేవాటికి జవాబు చెప్పు.
   [neenu aDigeewaaTiki jawaabu ceppu.]
   'Answer the things that I ask.'

Verbal adjectives are used to build a kind of descriptive noun by the addition of pronominal suffixes. These can be called prominalized verbal adjectives; e.g.

Past:

వచ్చిన వాడు [waccinawaaDu]	'The having-come man' *or* 'the man who came'
వచ్చినది [waccin(a)di]	'The having-come woman/thing' *or* 'The woman who came'/'The thing which came'
వచ్చిన వాళ్ళు [waccinawaaLLu]	'The having-come people' *or* 'The people who came'
వచ్చినవి [waccinawi]	'The having-come things' *or* 'The things which came'

Fut.-hab.:

వచ్చేవాడు [wacceewaaDu]	'The coming man' *or* 'The man who comes/will come'

Durative:

వస్తున్నవాడు [wastunnawaaDu]	'The coming man' *or* 'The man who is coming'

Negative:

రానివాడు [raaniwaaDu]	'The not-coming man' *or* 'The man who does not/did not/will not come'

21.14. When the future verbal adjective is followed by వాడు [waaDu] 'he', వాళ్ళు [waaLLu] 'they' (hum.). (అ) ది [(a)di] 'she/it', (అ) వి [(a)wi] 'they' (non-hum.), the resulting forms function as nominal predicates in the main clauses of conditional sentences. They can be inflected in the 1st and 2nd persons also; e.g.

వచ్చేవాడు	[wacc-ee-waaDu]	'he would have come'
వచ్చేది	[wacc-ee-di]	'she/it would have come'
వచ్చేవాణ్ణి	[wacc-ee-waaNNi]	'I would have come'

Such forms are treated as a special type of finite verb (see 17.9).

These nominal predicates can further be used in simple sentences in the sense of 'one used to (verb)'; e.g.

నేను పదిగంటలకు కాలేజీకి వెళ్లేవాణ్ణి. [neenu padigaNTalaku kaaleejiiki weLLeewaaNNi.]	'I used to go to college at 10 o'clock.'
మహాత్మాగాంధీ మేక పాలు తాగేవాడు. [mahaatmaa gaandhii mEEka paalu taageewaaDu.]	'Mahatma Gandhi used to drink goat's milk.'

21.15. A verbal adjective followed by the 3rd n. sg. pronoun అది [adi] has a specialized usage. It functions as an abstract nominal much like the forms in అటం [aTam] (see 21.5), but with the additional meaning of tense. A nominal clause of this kind can act as the subject or as a predicate complement. Study the following sentences:

1. ఆయన చెప్పేది బాగా లేదు. [aayana ceppeedi baagaa leedu.]	'What he says is no good.'
2. శర్మగారు వెళ్ళింది నాకు తెలియదు. [śarmagaaru weLLindi naaku teliyadu.]	'I don't know that Sarma had gone.' (lit. Sarma's going-past).

When the nominal is inflected in the dative or with some postpositions, అది [adi] is replaced by అందు [andu]; e.g.

చెప్పినందుకు	[ceppin(a)-andu-ku]	'for telling (past)'
చెప్పినందువల్ల	[ceppin(a)-andu-walla]	'because of telling (past)'

3. వానలు కురవనందుకు కారణం ఏమిటి? [waanalu kurawan(i) anduku kaaraNam eemiTi?]	'What is the reason for rain not falling?'

In some of the above contexts అటం [aTam] can also be used, except that it does not specifically refer to the time of action. Study 4(a) vs. (b), (c), (d), below:

4. (a) శర్మగారు వెళ్లటం నాకు తెలియదు. [śarmagaaru weLLaTam naaku teliyadu.	'I don't know about Sarma's going (past/fut.-hab./durative)'

(b) శర్మగారు వెళ్లింది నాకు తెలియదు. [śarmagaaru weLLindi naaku teliyadu.]	'I don't know about Sarma's going (past).'
(c) శర్మగారు వెళ్లేది నాకు తెలియదు. [śarmagaaru weLLeedi naaku teliyadu.]	'I don't know of Sarma's going (non-past).'
(d) శర్మగారు వెళ్తున్నది నాకు తెలియదు [śarmagaaru weLtunnadi naaku teliyadu.]	'I don't know of Sarma's going (durative).'

21.16. Any finite verb, which also has non-finite inflection, can be changed into a nominal ending in ది [di][2] when it is shunted to pre-predicate position (compare the sentences in 21.1); e.g.

1. (a) రామయ్య ఇంటికి మందు తెచ్చాడు. [raamayya iNTiki mandu teccEEDu.]	'Ramayya brought the medicine home.'
(b) ఇంటికి మందు తెచ్చింది రామయ్య. [iNTiki mandu teccindi raamayya.]	'It was Ramayya who brought the medicine home.'
(c) రామయ్య మందు తెచ్చింది ఇంటికి. [raamayya mandu teccindi iNTiki.]	'It was home that Ramayya brought the medicine.'
(d) రామయ్య ఇంటికి తెచ్చింది మందు. [raamayya iNTiki teccindi mandu.]	'What Ramayya brought home was the medicine.'

These are NP + NP type sentences, and therefore each of them can be negated by the addition of కాదు [kaadu]; e.g. ఇంటికి మందు తెచ్చింది రామయ్య కాదు. [iNTiki mandu teccindi raamayya kaadu] 'It was not Ramayya that brought medicine home'. In 1(b), (c), (d) above, the first phrase refers to information known to the speaker and the hearer; but the second phrase contains information known only to the speaker and not the hearer. This kind of division of the information structure is called 'given' (known to the speaker and the hearer) and 'new' (not known to the hearer). Such ab-

[2] Referred to as a pronominalised verbal adjective in 21.13.

stract nominals carry varied meanings depending on what occurs in the predicate position as 'new'. In 1(b) తెచ్చింది [teccindi] means 'the person who brought', in 1(c) 'the place to which one brought (something)', in 1(d) 'the thing that one brought (home)'.

21.17. Study some more typical uses of this versatile nominal in ది [di].

Model sentences:

(a) 1. ఏ విధమైన కల్లోలం చెలరేగేదీ ఎవరూ చెప్పలేరు. [eewidhamayna kalloolam celareegeedii ewaruu ceppaleeru.]	'No one can say what kind of commotion may break out.'
2. తండ్రి ఏం చెబుతున్నదీ సుందరానికి అర్థం కాలేదు. [taNDri eem cebutunnadii sundaraaniki artham kaaleedu.]	'Sundaram did not understand what his father was saying.'
3. చలం వచ్చేదీ లేనిదీ తర్వాత చూచుకోవచ్చు. [calam wacceedii leenidii tarwaata cuucukoowaccu.]	'You can find out afterwards whether Chalam comes or not.'
4. వాడు ఎక్కడెక్కడ తిరిగేదీ ఆవిడకు తెలియదు. [waaDu ekkaDekkaDa tirigeedii aawiDaku teliyadu.]	'She does not know where he goes.' (lit. she does not know the various places where he wanders.)
(b) 5. మీరు చెప్పనిదే, వాళ్లు ఒప్పుకోరు. [miiru ceppanidee, waLL(u) oppukooru.]	'Unless you speak, they will not agree.'
6. ఆయన రేపు రానిదే నేను ఉండను. [aayana reepu raanidee, neenu uNDanu.]	'Unless he comes tomorrow, I will not remain.'

Instead of using a finite verb with the suffix ఓ [oo] (see 29.1), indirect questions are sometimes expressed by a nominal in ది [di] followed by a conjunctive suffix, i.e. lengthening the final vowel of the noun phrase as in the examples (a) 1-4.

The negative verbal adjective + దే [dee] (i.e. ది [di] + emphatic suffix ఏ [ee]) can be used instead of the conditional with గాని [gaani] (see 18.17) to give a meaning corresponding to 'unless' in English as in sentences (b) 5-6.

21.18. A peculiar usage of the future-habitual verbal adjective followed by ది [di] is its reference to the 1st person sg. in interrogative sentences having a question word or particle; e.g.

1. నేను ఏం చెప్పేది? [neen(u) eem ceppeedi?]	'What am I to say?'
2. నేను ఎక్కడికి వెళ్ళేది? [neenu ekkaDiki weLLeedi?]	'Where am I to go?'
3. నేను వచ్చేదా? [neenu wacceedEE?]	'Shall I come?'

These seem to be partly synonymous with sentences containing obligative verbs in వాలి [waali] (see 20.9); e.g.

నేను ఏం చెప్పాలి ?	[neenu eem ceppaali?]	'What should I say?'
నేను రావాలా ?	[neenu raawaalEE?]	'Should I come?'

However, in the former set of sentences a degree of uncertainty on the part of the speaker to undertake an action is implied.

21.19. As we shall see in Chapter 27, verbal adjectives can be immediately followed by time expressions, e.g.

చేసిన తర్వాత	[ceesinatarwaata]	'after having done'
చేసేదాకా	[ceeseedaakaa]	'until one does'
చేసేలోపల	[ceeseeloopala]	'prior to one's doing'
చేసేముందు	[ceesee mundu][3]	'before doing'

Even specific time phrases can occur after the verbal adjectives. Study the following phrases and clauses:

1. మా పెళ్లి అయిన మూడోనాడే బయలు దేరాము. [maa peLLi ayina muuDoo naaDee bayaludeerEEmu.]	'We set out on the third day after our wedding.'

[3] But చేయక ముందు [ceeyaka mundu] is commoner: see 18.11.

2. ఊరేగింపు వెళ్లిపోయిన అరగంటదాక S. నిద్రపోలేదు. [uureegimpu weLLipooyina ara gaNTa daaka S. nidra pooleedu.]	'S did not go to sleep until half an hour after the procession had passed.'
3. ఏ. గారు ఈ మాట అన్న మరునాడే అందరూ మరచి పోయారు. [A. gaaru ii maaTa anna marunaaDee, andaruu marici pooyEEru.]	'On the very day after A had said this, they all forgot it.'
4. ఇక్కడికి వచ్చిన నాలుగో రోజున వాడికి జబ్బుచేసింది. [ikkaDiki waccina naalugoo roojuna waaDiki jabbu ceesindi.]	'On the fourth day after coming here, he fell ill.'
5. ప్రయోగించబడిన ముప్ఫై ఎనిమిదోరోజున.... [prayoogincabaDina mupphay enimidoo roojuna . . .]	'On the thirty-eighth day after being launched . . .'
6. కారు తలుపు టక్కున వేసిన కొన్ని సెకండ్లలో.... [kaaru talupu Takkuna weesina konni sekaNDLaloo . . .]	'A few seconds after the car door was shut with a bang . . .'

To denote that one event took place *some time after* another, the past verbal adjective is used, followed by an adverbial phrase of time.

21.20. Case-markers signalling relations such as agent, object, instrument, goal, source, location, etc. which are added to noun phrases are deleted when a clause is relativized by changing the finite verb into a verbal adjective; e.g.

అన్నం తినే కంచం [annam *tinee* kancam]	'the plate *in which* one eats food'
అన్నం తినే చెయ్యి [annam *tinee* ceyyi]	'the hand *with which* one eats food'
అన్నం తినే బల్ల [annam *tinee* balla]	'the table *on which* one eats food'

అన్నం తినే మనిషి [annam *tinee* maniSi]	'the person *that* eats food'
అన్నం తినే నోరు [annam *tinee* nooru]	'the mouth *by which* one eats food'

Certain case relations cannot be so implied, for instance, the sociative; e.g.

రాముడు సీతతో వెళ్ళాడు. [raamuDu siitatoo weLLEEDu]	'Rama went with Sita'

From this sentence it is not possible to derive:

*రాముడు వెళ్ళిన సీత [*raamuDu weLLina siita]	*Sita *with whom* Rama went'

We still do not know all the grammatical restrictions governing the formation of relative clauses in Telugu. Study the following:

Model sentences:

1. నేను వచ్చిన దారి చాలా దూరం. [neenu *waccina* daari caalaa duuram.]	'The way *by which* I came was very long.'
2. మీరు వెళ్ళే రోజు చెప్పండి. [miiru *weLLee* rooju ceppaNDi.]	'Tell me the day *on which* you will go away.'
3. నీళ్ళు తోడే బావులు మా ఊళ్ళో మూడు ఉన్నాయి. [niiLLu *tooDee* baawulu maa uuLLoo muuDu unnaayi.]	'In our village there are three wells *from which* water is drawn.'
4. నేను వెళ్లిన ఇల్లు మరొక వీధిలో ఉన్నది. [neenu *weLLina* illu maroka wiidhiloo unnadi.]	'The house *to which* I went is in another street.'
5. నేను డబ్బు ఇచ్చిన మనిషి పేరు వెంకయ్య. [neenu Dabbu *iccina* maniSi peeru venkayya.]	'The name of the man *to whom* I gave money is Venkayya.'
6. వాడు కొట్టిన కత్తి పట్టుకొన్నాను. [waaDu *koTTina* katti paTTukonnaanu.]	'I seized the knife *with which* he struck.'

7. వాళ్ళు ఉన్న ఊరు మా ఊరి పక్కనే. [waaLLu *unna* uuru maa uuri pakkanee]	'The village *in which* they live is next to our village.'
8. మేము దిగిన బస్సు వెళ్లిపోయింది. [meemu *digina* bassu weLLipooyindi.]	'The bus *from which* we got off has left.'

On formal occasions many speakers attach the suffix అటువంటి [aTuwaNTi] 'such a . . .' to verbal adjectives without any alteration of meaning, e.g. అయన చెప్పినటువంటి/చెప్పేటటువంటి మాటలు [aayana ceppinaTuwaNTi/ceppeeTaTuwaNTi maaTalu] *or* అయన చెప్పిన / చెప్పే మాటలు [aayana ceppina/ceppee maaTalu] 'the words that he said/will say'.

21.21. Verbal nouns in అటం [-aTam] behave more like verbs than derived nouns; cf. వాడు డబ్బు కావాలని కోరటం బాగా లేదు [waaDu Dabbu kaawaal(i) ani kooraTam baagaa leedu] 'It is not good that he is saying that he wants money'. Here కోరిక [koorika] 'wish, demand', cannot be substituted for కోరటం [kooraTam] 'desiring, asking'. Similarly, in వాడు ఆడటం నాకు తెలుసు [waaDu aaDaTam naaku telusu] 'I know that he plays', the subject of the embedded clause is in the nominative, but in వాడి ఆట నాకు తెలుసు [waaDi aaTa naaku telusu] 'I know his playing/game', the subject of the embedded phrase is in the genitive.

CHAPTER 22

Inflectional Classification of Verbs

22.1. On the basis of the sandhi (morphophonemic) changes that the verb stems undergo when inflected with tense-mode suffixes, it is possible to classify the verb stems into a small number of conjugation types. The number of types to be set up differs with the model of our analysis. According to the 'Item and Arrangement' model there are six classes—five classes of weak (regular) verbs and one class of strong (irregular) verbs. Classes I, II and III of the regular verbs have again a total of ten well-defined subclasses. The variants of roots (final constituents of stems in extended verbs) and those of suffixes are listed. Statements of distribution of root and suffix variants are made. The emerging classification is called the item and arrangement model. The word and paradigm model is closely related to this. There will be twelve paradigmatic classes, described by giving a typical verb paradigm for each class, and ten irregular verbs. Verbs falling in a given paradigmatic class are listed under it with some statement of their phonological properties. According to a third model known as 'Item and Process', inflected verb forms are derived by a set of sandhi rules operating on sequences of stems and suffixes. Each stem and suffix has a basic form listed in the lexicon. The rules of sandhi, under stated conditions, change the stems and suffixes into their actual pronounceable forms. According to this model all Telugu verbs broadly fall into two types, regular and irregular. The irregular verbs are so-called because some of their stem variants are derived by rules of lexical substitution rather than by rules of phonological substitution; e.g.

$$\text{wacc} \rightarrow \text{raa} / __ + \left\{ \begin{matrix} \text{an (inf.)} \\ \text{a (neg.)} \end{matrix} \right\}$$

is a lexical substitution rule. Here, the entire morph *wacc* is replaced by a phonologically unrelated variant *raa*, when followed by a suffix beginning with the vowel *a* (in infinitive and negative inflection). The change of *wacc* to *raa* cannot be said to have

been caused by the following segment *a*. A rule like

$$\text{c} \rightarrow \text{s} / __ + \text{t}$$

is a phonological substitution rule. The sequence *c* + *t* (affricate + dental stop) is non-pronounceable in Telugu; therefore, *c* is replaced by a related segment *s* (a dental fricative) before a dental stop. Therefore, a phonological substitution rule relates to a process in which a phoneme or a phoneme sequence is replaced by another phoneme or phoneme sequence, and the phonetic difference between the two is explainable in terms of the phonological environment.

For the sake of brevity a phonological substitution rule is called merely a phonological rule, and a lexical substitution rule is called a morphological rule.

Sections 22.2–22.4 deal with the classification by Item and Arrangement model, Section 22.5 gives the different paradigmatic classes, and Section 22.6 deals with the classification by Item and Process model.

Classification by Item and Arrangement

22.2. The full paradigm of a Telugu verb with a root like [ammu] 'to sell' is as follows:

[ammu-] before a consonant,
[amm-] before a vowel.

A root here implies a simple or complex stem or the final constituent of a compound stem before the inflectional suffixes are added.

FINITE FORMS

R = Root; P = Personal suffix

Grammatical Name	*Composition*	*Example*	*Meaning*
1. Past tense	R + EE + P	amm-EE-nu	'I sold'
2. Future-habitual	R + taa + P	ammu-taa-nu	'I (will) sell'

Grammatical Name	*Composition*	*Example*	*Meaning*
3. Negative (Fut-hab.)	R + a + P	amm-a-nu	'I will (do) not sell'
4. Hortative	R + daa + m(u)	ammu-daa-m	'Let us sell'
5. Imperative (sg.)	R + u/zero (2 sg.)	amm-u ceyy(i)	'Sell!' 'Do!'
6. Imperative (pl.) (also polite sg.)	R + aNDi (2 pl.)	amm-aNDi	'Please sell!'
7. Imperative negative	R + ak + u (2 sg.)	amm-ak-u	'Do not sell'
	R + ak-aNDi (2 pl.)	amm-ak-aNDi	'Do not sell'
8. Durative	R + t + un-	ammu-t-unnaanu	'I am selling'

NON-FINITE FORMS

(a) Phrase or clause final:

1. Durative participle	R + tuu	ammu-tuu	'while selling'
2. Past participle	R + i	amm-i	'having sold'
3. Negative participle	R + akuNDaa	amm-akuNDaa	'without selling'
4. Conditional participle	R + itee	amm-itee	'if (one) sells/sold'
5. Concessive participle	R + inaa	amm-inaa	'although one sells/sold'

(b) Verbal adjectives:

6. Durative	R + tunna	ammu-tunna	'selling'
7. Past	R + ina	amm-ina	'that has (been) sold'
8. Future-habitual	R + ee	amm-ee	'selling'

Grammatical Name	*Composition*	*Example*	*Meaning*
9. Negative	R + ani	amm-ani	'that has not (been) sold'

(c) Generally in compound verbs:

10. Infinitive	R + an	amm-an	'to sell'

(d) Nominal:

11. Verbal noun	R + aTam/aDam	amm-aTam/aDam	'selling'

22.3. All the verb suffixes which combine with the verb roots can be divided into 3 groups:

A: Suffixes whose main variants begin with a consonant (t, d)
B: Suffixes whose main variants begin with a front vowel (i, ee, EE)
C: Suffixes whose main variants begin with a back vowel (a, aa, u)

SUFFIXES A

Grammatical category	*Suffix*	*Environment*
1. Durative participle	tuu/Tuu	before a comma/,/
2. Durative	t/T	before un-
3. Future-habitual	taa/Taa	before all personal suffixes except -di
	tun/Tun	before 3 neu. sg. suffix -di
4. Conditional	tee/Tee	after consonant ending roots and before a comma/,/
5. Hortative	daa	before -m (1 pl.)

The variants beginning with *T* occur after roots of Class V, those ending in *-n* preceded by a short vowel.

SUFFIXES B

Grammatical category	*Suffix*	*Environment*
1. Past participle	i	before a comma /,/
2. Past tense	EE	before all personal suffixes except -di
	in	before 3 neu. sg. suffix -di
	naa	after n final roots and before all personal suffixes except -di
	na	before 3 neu. sg. suffix -di
	Daa	after paD 'fall', ceD 'be spoiled' and before all personal suffixes except -di
	Da	before 3 neu. sg. suffix -di
3. Past verbal adjective	ina/na	before a noun or pronoun
4. Concessive	inaa/naa	before a comma /,/
5. Future-habitual verbal adjective	ee	before a noun or pronoun
6. Conditional	itee	after vowel ending roots and before a comma /,/

SUFFIXES C

Grammatical category	*Suffixes*	*Envioronment*
1. Infinitive	an/a/∅	before another verb in compound verbs
	a/nu	sentence finally as admonitive
2. Negative tense	a/∅	before personal suffixes
3. Negative participle	aka/ka	before another verb
	akuNDaa/kuNDaa	before a comma /,/
4. Negative verbal adjective	ani/ni	before a noun or pronoun
5. Negative Imperative	aku/ku	before a sentence final pause /./

Grammatical category	*Suffixes*	*Environment*
6. Imperative plural	aNDi/NDi	before a sentence final pause /./
7. Imperative singular	u/i ∅	before a sentence final pause /./

The phonological conditions for the variation in the above suffixes can be found in Krishnamurti, *Telugu Verbal Bases*, Chapter III.

STEM CLASSES

22.4. Telugu verbs can be divided into five classes or conjugations, of which Classes I, II and III contain two, four and four sub-classes respectively. Class VI consists of irregular verbs.

Class I consists of verb roots ending in the vowel *-u*, which remains unmodified before suffixes A, but is regularly lost before suffixes B and C:

Subclass	*Basic root*	*A*	*B*	*C*	
(a)	ammu 'to sell'	ammu-	amm-	amm-	
(b)	aDugu 'to ask'	aDugu-	aDig-	aDag-	(Cl-6)
				aDug-	(C-7)

Class II consists of verb roots ending in the consonants *c* or *s* which are modified regularly to *w* or *y* before suffixes C:

(a)	piluc 'to call'	pilus-	(Al-3)	pilic-	pilaw-	(Cl-6)
		pilis-	(A4)		piluw-	(C7)
		pilud-	(A5)			
(b)	kalus 'to meet'	kalus-	(Al-3)	kalis-	kalaw-	(Cl-6)
		kalis-	(A4)		kaluw-	(C7)
		kalud-	(A5)			
(c)	tiis 'to take'	tiis-	(A1-4)	tiis-	tiiy-/tiyy-	
		tiid-	(A5)			

Subclass	*Basic root*	*A*		*B*	*C*
(d)	waac 'to swell'	waas- *waad-	(A1-4) (A5)	waac-	waay-

Class III consists of verb roots ending in *-c*, which remains unmodified before suffixes B and C:

(a)	caac 'to stretch out'	caas- caad-	(A1-4) (A5)	caac-	caac-
(b)	kaaluc 'to burn' (tr.)	kaalus- kaalis- kaalud-	(A1-3) (A4) (A5)	kaalc-	kaalc-
(c)	kuduruc 'to settle' (tr.)	kudurus- kudiris- kudurud-	(A1-3) (A4) (A5)	kudirc-	kudarc- (C1–6) kudurc- (C7)
(d)	cuupinc 'show'	cuupis- cuupid-	(A1-4) (A5)	cuupinc-	cuupinc-

Class IV consists of verb roots ending in *TT* and one in *pp* preceded by a short vowel; the final consonant group is modified before suffixes A:

(a)	koTT 'to beat'	koDa-/koDu-	koTT-	koTT-
(b)	cepp 'to say'	ceba-/cebu-	cepp-	cepp-

Class V consists of verb roots ending in *-n* preceded by a short vowel.

win 'to hear'	wiN- win-	(A1-4) (A5)	win-	win-

Class VI are irregular verbs as follows:

(a)	icc 'to give'	is- id-	(A1-4) (A5)	icc-	iww-/iyy- (dialectal)
(b)	cacc 'to die'	cas- cad-	(A1-4) (A5)	cacc-	caaw-

	Basic root	*A*		*B*		*C*
(c)	tecc 'to bring'	tes- ted-	(A1-4) (A5)	tecc-		tEE- (C1-5) tee- (C6, 7)
(d)	wacc 'to come'	was- wad-	(A1-4) (A5)	wacc-		raa-
(e)	aw 'to become'	aw- ay-	(A1-3, 5) (A4)	ay- ayy-	(B1, 3, 4, 6) (B2, 5)	awa-/kaa- (dialectal)
(f)	poo 'to go'	poo-		pooy- pooy-/poyy- po(o)y	(B1) (B2, 5) (B3, 4)	poo-
(g)	cuuc/cuus 'to see'	cuus- cuud-	(A1-4) (A5)	cuuc-/ cuus-		cuuD-
(h)	leec 'to rise'	lees- leed-	(A1-4) (A5)	leec-		lEEw- (C1-5) le/lee (C6, 7)
(i)	tann 'to kick'	tan-		tann-		tann-
(j)	weLL 'to go'	weL-		weLL-		weLL-
(k)	pad 'to go'	only used in imperative forms, pada 'start, get along' (2 sg.), padaNDi 'start, get along' (2 pl.).				

Classification by Word and Paradigm

PARADIGMATIC CLASSES: FINITE FORMS OF REGULAR VERBS

22.5. A paradigm of a typical verb root inflected in the 1st per. sg. is given below for illustration for each of the classes of both regular and irregular verbs:

Ia. ammu 'to sell'

Past ammEEnu
Fut.-hab. ammutaanu
Dur. ammutunnaanu
Neg. (fut.-hab.) ammanu
Imp. sg. ammu
Imp. pl. ammaNDi
Neg. imp. sg. ammaku
Neg. imp. pl. ammakaNDi
Hort. ammudaam

Ib. aDugu 'to ask'

Past aDigEEnu
Fut.-hab. aDugutaanu
Dur. aDugutunnaanu
Neg. (fut.-hab.) aDaganu
Imp. sg. aDugu
Imp. pl. aDagaNDi
Neg. imp. sg. aDagaku
Neg. imp. pl. aDagakaNDi
Hort. aDugudaam

IIa. piluc 'to call'

Past pilicEEnu
Fut.-hab. pilustaanu
Dur. pilustunnaanu
Neg. (fut.-hab.) pilawanu
Imp. sg. pilu(wu)
Imp. pl. pilawaNDi
Neg. imp. sg. pilawaku
Neg. imp. pl. pilawakaNDi
Hort. piluddaam

IIb. kalus 'to meet'

Past kalisEEnu
Fut.-hab. kalustaanu
Dur. kalustunnaanu
Neg. (fut.-hab.) kalawanu
Imp. sg. kalu(wu)
Imp. pl. kalawaNDi
Neg. imp. sg. kalawaku
Neg. imp. pl. kalawakaNDi
Hort. kaluddaam

IIc. tiis 'to take'

Past tisEEnu
Fut.-hab. tiistaanu
Dur. tiistunnaanu
Neg. (fut.-hab.) tiiyanu
Imp. sg. tiiy(i)
Imp. pl. tiiyaNDi
Neg. imp. sg. tiiyaku
Neg. imp. pl. tiiyakaNDi
Hort. tiiddaam

IId. waac 'to swell'[1]

Past waacindi
Fut.-hab. waastundi
Dur. waastunnadi
Neg. (fut.-hab.) waayadu
Imp. sg. ———
Imp. pl. ———
Neg. imp. sg. ———
Neg. imp. pl. ———
Hort. ———

IIIa. caac 'to stretch out'

Past caacEEnu
Fut.-hab. caastaanu
Dur. caastunnaanu

[1]Because of meaning restrictions this verb is inflected in 3rd n. sg. and it cannot occur in certain grammatical forms for the same reason.

Neg. (fut.-hab.) caacanu
Imp. sg. caacu
Imp. pl. caacaNDi
Neg. imp. sg. caacaku
Neg. imp. pl. caacakaNDi
Hort. caaddaam

IIIb. kaaluc 'to burn' (tr.)

Past kaalcEEnu
Fut.-hab. kaalustaanu
Dur. kaalustunnaanu
Neg. (fut.-hab.) kaalcanu
Imp. sg. kaalcu
Imp. pl. kaalcaNDi
Neg. imp. sg. kaalcaku
Neg. imp. pl. kaalcakaNDi
Hort. kaaluddaam

IIIc. kuduruc 'to settle' (tr.)

Past kudircEEnu
Fut.-hab. kudurustaanu
Dur. kudurustunnaanu
Neg. (fut.-hab.) kudurcanu
Imp. sg. kudurcu
Imp. pl. kudarcaNDi
Neg. imp. sg. kudarcaku
Neg. imp. pl. kudarcakaNDi
Hort. kuduruddaam

IIId. cuupinc 'to show'

Past cuupincEEnu
Fut.-hab. cuupistaanu
Dur. cuupistunnaanu
Neg. (fut.-hab.) cuupincanu
Imp. sg. cuupincu
Imp. pl. cuupincaNDi
Neg. imp. sg. cuupincaku
Neg. imp. pl. cuupincakaNDi
Hort. cuupiddaam

IV. koTT 'to beat'

Past koTTEEnu
Fut.-hab. koDataanu
Dur. koDutunnaanu
Neg. (fut.-hab.) koTTanu
Imp. sg. koTTu
Imp. pl. koTTaNDi
Neg. imp. sg. koTTaku
Neg. imp. pl. koTTakaNDi
Hort. koDadaam

V. win 'to hear'

Past winnaanu
Fut.-hab. wiNTaanu
Dur. wiNTunnaanu
Neg. (fut.-hab.) winanu
Imp. sg. winu
Imp. pl. winaNDi
Neg. imp. sg. winaku
Neg. imp. pl. winakaNDi
Hort. windaam

PARADIGMATIC CLASSES: NON-FINITE FORMS

Ia. ammu 'to sell'

Participle
Past ammi
Dur. ammutuu
Neg. ammaka
Cond. ammitee
Conc. amminaa
Infinitive amman
Verbal noun ammaTam
Verbal adjective
Past ammina
Fut. hab. ammee
Dur. ammutunna
Neg. ammani

Ib. aDugu 'to ask'

Participle
Past aDigi
Dur. aDugutuu
Neg. aDagaka
Cond. aDigitee
Conc. aDiginaa
Infinitive aDagan
Verbal noun aDagaTam
Verbal adjective
Past aDigina
Fut.-hab. aDigee
Dur. aDugutunna
Neg. aDagani

IIa. piluc 'to call'

Participle
Past pilici
Dur. pilustuu
Neg. pilawaka
Cond. pilistee
Conc. pilicinaa
Infinitive pilawan
Verbal noun pilawaTam
Verbal adjective
Past pilicina
Fut.-hab. pilicee
Dur. pilustunna
Neg. pilawani

IIb. taDus 'to be wet'

Participle
Past taDisi
Dur. taDustuu
Neg. taDawaka
Cond. taDistee
Conc. taDisinaa
Infinitive taDawan
Verbal noun taDawaTam
Verbal adjective
Past taDisina
Fut.-hab. taDisee
Dur. taDustunna
Neg. taDawani

IIc. tiis 'to take'

Participle
Past tiisi
Dur. tiistuu
Neg. tiiyaka
Cond. tiistee
Conc. tiisinaa
Infinitive tiiyan
Verbal noun tiiyaTam
Verbal adjective
Past tiisina
Fut.-hab. tiisee
Dur. tiistunna
Neg. tiiyani

IId. waac 'to swell'

Participle
Past waaci
Dur. waastuu
Neg. waayaka
Cond. waastee
Conc. waacinaa
Infinitive waayan
Verbal noun waayaTam
Verbal adjective
Past waacina
Fut. hab. waacee
Dur. waastunna
Neg. waayani

IIIa. caac 'to stretch out'

Participle
Past caaci
Dur. caastuu
Neg. caacaka
Cond. caastee
Conc. caacinaa
Infinitive caacan
Verbal noun caacaTam
Verbal adjective
Past caacina
Fut.-hab. caacee
Dur. caastunna
Neg. caacani

IIIb. kaaluc 'to burn'

Participle
Past kaalci
Dur. kaalustuu
Neg. kaalcaka
Cond. kaalistee
Conc. kaalcinaa
Infinitive kaalcan
Verbal noun kaalcaTam
Verbal adjective
Past kaalcina
Fut.-hab. kaalcee
Dur. kaalustunna
Neg. kaalcani

IIId. cuupinc 'to show'

Participle
Past cuupinci
Dur. cuupistuu
Neg. cuupincaka
Cond. cuupistee
Conc. cuupincinaa
Infinitive cuupincan
Verbal noun cuupincaTam
Verbal adjective
Past cuupincina
Fut.-hab. cuupincee
Dur. cuupistunna
Neg. cuupincani

IV. koTT 'to beat'

Participle
Past koTTi
Dur. koDutuu
Neg. koTTaka
Cond. koDitee
Conc. koTTinaa
Infinitive koTTan
Verbal noun koTTaTam
Verbal adjective
Past koTTina
Fut.-hab. koTTee
Dur. koDutunna
Neg. koTTani

V. win 'to hear'

Participle
Past wini
Dur. wiNTuu
Neg. winaka
Cond. wiNTee
Conc. winnaa
Infinitive winan
Verbal noun winaTam
Verbal adjective
Past winna
Fut. hab. winee
Dur. wiNTunna
Neg. winani

IRREGULAR VERBS:
FINITE FORMS

icc 'to give'

Past iccEEnu
Fut.-hab. istaanu
Dur. istunnaanu
Neg. iyyanu/iwwanu
Imp. sg. iyyi/iwwu
Imp. pl. iyyaNDi/iwwaNDi
Neg. imp. sg. iyyaku/iwwaku
Neg. imp. pl. iyyakaNDi/iwwakaNDi
Hort. iddaam

cacc 'to die'

Past caccEEnu
Fut.-hab. castaanu
Dur. castunnaanu
Neg. caawanu
Imp. sg. caawu
Imp. pl. caawaNDi
Neg. imp. sg. caawaku
Neg. imp. pl. caawakaNDi
Hort. caddaam

tecc 'to bring'

Past teccEEnu
Fut.-hab. testaanu
Dur. testunnaanu
Neg. tEEnu
Imp. sg. tee/tEE
Imp. pl. teeNDi/tEENDi/teNDi
Neg. imp. sg. tEEku
Neg. imp. pl. tEEkaNDi
Hort. teddaam

wacc 'to come'

Past waccEEnu
Fut.-hab. wastaanu
Dur. wastunnaanu
Neg. raanu
Imp. sg. raa
Imp. pl. raaNDi/raNDi
Neg. imp. sg. raaku
Neg. imp. pl. raakaNDi
Hort. waddaam

cuuc 'to see'

Past cuusEEnu
Fut.-hab. cuustaanu
Dur. cuustunnaanu
Neg. cuuDanu
Imp. sg. cuuDu
Imp. pl. cuuDaNDi
Neg. imp. sg. cuuDaku
Neg. imp. pl. cuuDakaNDi
Hort. cuuddaam

leec 'to rise'

Past. leecEEnu
Fut.-hab. leestaanu
Dur. leestunnaanu
Neg. leewanu
Imp. sg. lee
Imp. pl. leNDi
Neg. imp. sg. leewaku
Neg. imp. pl. leewakaNDi
Hort. leeddaam

aw 'to be, become'

Past ayyEEnu
Fut.-hab. awtaanu
Dur. awtunnaanu
Neg. kaanu/awanu

Imp. sg. kaa
Imp. pl. kaaNDi
Neg. imp. sg. kaaku
Neg. imp. pl. kaakaNDi
Hort. awdaam

poo 'to go'

Past. pooyEEnu/poyyEEnu
Fut.-hab. pootaanu
Dur. pootunnaanu
Neg. poonu
Imp. sg. poo
Imp. pl. pooNDi/poNDi
Neg. imp. sg. pooku
Neg. imp. pl. pookaNDi
Hort. poodaam

weLL 'to go'

Past weLLEEnu
Fut.-hab. weLtaanu
Dur. weLtunnaanu
Neg. weLLanu
Imp. sg. weLLu
Imp. pl. weLLaNDi
Neg. imp. sg. weLLaku
Neg. imp. pl. weLLakaNDi
Hort. weLdaam

tann 'to kick'

Past tannEEnu
Fut.-hab. tantaanu
Dur. tantunnaanu
Neg. tannanu
Imp. sg. tannu
Imp. pl. tannaNDi
Neg. imp. sg. tannaku
Neg. imp. pl. tannakaNDi
Hort. tandaam

IRREGULAR VERBS:
NON-FINITE FORMS

icc 'to give'

Participle
Past icci
Dur. istuu
Neg. iyyaka/iwwaka
Cond. istee
Conc. iccinaa
Infinitive iyyan/iwwan
Verbal noun iyyaTam/iwwaTam
Verbal adjective
Past iccina
Fut. hab. iccee
Dur. istunna
Neg. iyyani/iwwani

cacc 'to die'

Participle
Past cacci
Dur. castuu
Neg. caawaka
Cond. castee
Conc. caccinaa
Infinitive caawan
Verbal noun caawaTam
Verbal adjective
Past caccina
Fut. hab. caccee
Dur. castunna
Neg. caawani

tecc 'to bring'

Participle
Past tecci
Dur. testuu
Neg. tEEka

Cond. testee
Conc. teccinaa
Infinitive tEEn
Verbal noun tEEwaTam
Verbal adjective
Past teccina
Fut. hab. teccee
Dur. testunna
Neg. tEEni

wacc 'to come'

Participle
Past wacci
Dur. wastuu
Neg. raaka
Cond. wastee
Conc. waccinaa
Infinitive raan
Verbal noun raawaTam
Verbal adjective
Past waccina
Fut. hab. waccee
Dur. wastunna
Neg. raani

cuuc 'to see'

Participle
Past cuusi/cuuci
Dur. cuustuu
Neg. cuuDaka
Cond. cuustee
Conc. cuucinaa
Infinitive cuuDan
Verbal noun cuuDaTam
Verbal adjective
Past cuucina
Fut. hab. cuucee
Dur. cuustunna
Neg. cuuDani

leec 'to rise'

Participle
Past leeci
Dur. leestuu
Neg. leewaka
Cond. leestee
Conc. leecinaa
Infinitive leewan
Verbal noun leewaTam
Verbal adjective
Past. leecina
Fut. hab. leecee
Dur. leestunna
Neg. leewani

aw 'to be, become'

Participle
Past ayi
Dur. awutuu
Neg. awaka/kaaka
Cond. ayitee
Conc. ayinaa
Infinitive awan/kaan
Verbal noun awaTam/kaawaTam
Verbal adjective
Past. ayina
Fut. hab. ayyee
Dur. awutunna
Neg. awani/kaani

poo 'to go'

Participle
Past pooyi
Dur. pootuu
Neg. pooka
Cond. pootee
Conc. po(o)yinaa

Infinitive poon
Verbal noun poowaTam
Verbal adjective
Past po(o)yina
Fut. pooyee/poyyee
Dur. pootunna
Neg. pooni

weLL 'to go'

Participle
Past. weLLi
Dur. weLtuu
Neg. weLLaka
Cond. weLtee
Conc. weLLinaa
Infinitive weLLan
Verbal noun weLLaTam
Verbal adjective
Past. weLLina
Fut. hab. weLLee
Dur. weLtunna
Neg. weLLani

tann 'to kick'

Participle
Past tanni
Dur. tantuu
Neg. tannaka
Cond. tantee
Conc. tanninaa
Infinitive tannan
Verbal noun tannaTam
Verbal adjective
Past. tannina
Fut. hab. tannee
Dur. tantunna
Neg. tannani

Classification by Item and Process

22.6. This is the most powerful and explanatorily the most adequate model of description. According to this, all regular roots are listed in the lexicon in two basic shapes, vowel-ending and consonant ending. The basic shapes of the suffixes are those given as the beginning variants in 22.3. The arrangement of roots and suffixes are to be taken from 22.2. Some of the sandhi rules which operate on these strings have been given in 15.14 and 19.8. The remaining sandhi rules are as follows:

Rule 1. $\begin{bmatrix} V \\ -\text{long} \end{bmatrix} \rightarrow \emptyset / \begin{bmatrix} V \\ +\text{long} \end{bmatrix} + ___$

A short vowel is lost after a long vowel across the boundary of meaningful elements of which one is a bound form, i.e. between a root and a suffix, between one suffix and another suffix; e.g.

raa + an → raa + n → raan
raa + aka → raa + ka → raaka

Rule 2 (a) $n \rightarrow N / \begin{bmatrix} V \\ \text{-long} \end{bmatrix}$ ____ + t

(b) $t \rightarrow T / \begin{bmatrix} V \\ \text{-long} \end{bmatrix}$ n + ____

The consonant *n* following a short root vowel becomes *N* before a dental *t*; a dental *t* becomes a retroflex *T* following *N*; e.g.

win + tuu → wiN + tuu → wiN + Tuu

Rule 3. $C_1C_2 \rightarrow C_2 /$ ____ + C

(Condition: $C_1 = C_2$ or C_1 = nasal and C_2 is a homorganic stop or affricate.)

A geminate or a nasal + stop sequence is simplified before another consonant. This applies to both regular and irregular verbs; e.g.

wacc + tuu → *wac-tuu
ceppinc + tuu → *ceppic-tuu
weLL + tuu → weL-tuu
tann + tuu → tan-tuu

Rule 4. This is a restatement of Rule 5 in 15.14.

c → s /____ + t

The affricate *c* becomes *s* before *t*. This applies to the output of Rule 3 above and also to *c* which is not the result of simplification; e.g.

*wac + tuu → was-tuu
*ceppic + tuu → ceppis-tuu
piluc + tuu → pilus-tuu
leec + tuu → lees-tuu

Rule 5a.

$$\begin{bmatrix} T \\ p \end{bmatrix} \rightarrow \begin{bmatrix} D \\ b \end{bmatrix} / ____ + C$$

Simplified *T* and *p* become *D* and *b* respectively when a consonant suffix follows. This rule applies to Class IV verbs which end in *TT* and *pp* (see 22.4), e.g.

koTT + tuu → koT + tuu (by Rule 3 above),
koT + tuu → koD + tuu (by Rule 5a);
cepp + tuu → cep + tuu (by Rule 3 above),
cep + tuu → ceb + tuu (by Rule 5a).

Rule 5b.

∅ → u/ # (C)VC + ____ + C

When a root of the type C_1VC_2 (where C_2 is a stop) is followed by another consonant in inflection, the vowel *u* is inserted between the root and the inflectional suffix; e.g.

koD + tuu → koD + u + tuu
ceb + tuu → ceb + u + tuu

This rule does not apply to situations where C_2 is not a stop; e.g.

win + tuu → wiNTuu
wac + tuu → wastuu
weL + tuu → weLtuu

In forms like *kaD-i-tee*, *ceb-i-tee*, etc. the vowel *u* is changed to *i* by Rule 2 in 15.14.

Rule 6. u → a/ # (C)V(V)C ____ C + a
(C)uC ____ CC + a
(C)VC ____ + Caa

In disyllabic bases of the type illustrated, the vowel *u* in the second syllable is replaced by *a* when it is followed by *a* in the next syllable, across a morph boundary; e.g.

aD*u*gu + an → aD*u*g + an (u loss by Rule 1 in 15.4),
→ aD*a*g + an (by Rule 6) (aDugu 'to ask')
uuD*u*c + an → uuD*a*w + an (uuDuc 'to sweep')
kud*u*rc + an → kud*a*rc + an (kuduruc, 'to settle', see p. 259)
paD + *u* + taa + Du → paD + *a* + taa + Du
'he will fall' (paD 'to fall')
tiD + *u* + taa + Du → tiD + *a* + taa + Du
'he will abuse' (tiTT 'to scold)

In the case of bases ending in *-c* or *-s* it is necessary to set up sub-classes to distinguish different sandhi realizations of these

phonemes when followed by C- suffixes. (See Classes II & III in 22.4); e.g.

niluc + an →	niluw + an →	nilaw + an	'to stand'
kaaluc + an →	kaalc + an →	kaalcan	'to burn'
		kaalawan.	(dial.)
kaac + an →	kaay + an →	kaayan	'to heat'
koos + an →	kooy + an →	kooyan	'to cut/pluck'

22.7. By applying the foregoing rules as well as those given in 15.14 and 19.8 we can systematically derive the correct forms of all regular verbs as well as several of the forms of the irregular verbs. The remaining irregular verbs have to be studied only from the lists. They are lexical variations which are not rule governed; e.g.

cuus → cuuD/____ + suffixes C.

Since such rules do not contribute to any simplification of the grammar of the language, the variants are best cited as lexical variants under stated grammatical conditions.

Addendum to p. 261

IIIc. kuduruc 'to settle' (tr.)

Participle

Past	kudirci
Dur.	kudurustuu
Neg.	kudarcaka
Cond.	kudiristee

Infinite kudarcan

Verbal noun kudarcaTam

Verbal adjective

Past	kudircina
Fut-hab.	kudircee
Dur.	kudurustunna
Neg.	kudarcani

CHAPTER 23

Adverbs

23.1. Adverbs are essentially a syntactic class of forms which occur as modifiers of the verb in a sentence. In terms of the semantic structure of a sentence, certain words and phrases used adverbially seem to relate to a whole proposition, while others relate only to the predicate.

Consider the two following sentences:

(1) ఈ లోకంలో అబద్ధంఆడనివాడు లేడు. [ii lookamloo abaddham aaDaniwaaDu leeDu]	'There is nobody who doesn't lie in this world.'
(2) ఈ ఊళ్ళో అబద్ధంఆడనివాడు లేడు. [ii uuLLoo abaddham aaDaniwaaDu leeDu]	'There is nobody who doesn't lie in this village.'

In Sentence (1) లోకంలో [lookamloo] 'in this world' modifies the whole proposition 'there is nobody who doesn't lie'; in Sentence (2) ఈ ఊళ్ళో [ii uuLLoo] 'in this village' relates to *leeDu* 'there is not' rather than to the whole proposition. Here, the presupposition is that there may be people in other villages who do not lie, but everybody lies in this village. In Sentence (1) such a presupposition is not possible, లోకంలో [lookamloo] has to be treated as a sentential adverb. We do not, however, want to go into such finer points of analysis in this description.

23.2. All adverbs fall into three semantic domains, those denoting time, place and manner. Time and place adverbs are morphologically nouns since they form oblique stems and are inflected with case suffixes. These have been treated in Chapter 10 under the title 'Adverbial Nouns'. With the exception of a few manner adverbs, all other adverbs are essentially derived from other stem classes, viz. nouns, adjectives and verbs. Some nouns referring to directions (e.g. ముందు [mundu] 'before', వెనక [wenaka] 'after',

కింద [kinda] 'below', పైన [payna] 'above') occur both as independent time-place adverbs and as postpositions of noun complements within the predicate phrase. In our description all nouns inflected with case suffixes or followed by postpositions are treated as postpositional phrases, a subclass of the noun phrase.

Adverbs of Time

23.3 *Model sentences:*

(a) 1. మనం రేపు బయలుదేరుదాం. [manam *reepu* bayaludeerudaam.]	'Let us start *tomorrow*.'
2. వాడు పగలు నిద్ర పోతాడు. [waaDu *pagalu* nidra pootaaDu.]	'He sleeps *during the day*.'
3. అతను ఇంకా రాలేదు. [atanu *inkaa* raaleedu.]	'He has not come *yet*.'
4. అప్పుడు నువ్వు ఏమన్నావు ? [*appuDu* nuww(u) eemannaawu?]	'What did you say *then*?'
(b) 5. అతను నాకు వెంటనే డబ్బిచ్చాడు. [atanu naaku *weNTanee* DabbiccEEDu.]	'He gave me the money *immediately*.'
6. కమల నాకు ఇదివరకే తెలుసు. [kamala naaku *idiwarakee* telusu.]	'Kamala was known to me *already*.'
(c) 7. నేను అలస్యంగా నిద్రలేస్తాను. [neenu *aalasyangaa* nidra leestaanu.]	'I get up *late*' (lit. 'delay becoming').
8. మీరు ముందుగా వెళ్లాలి. [miiru *mundugaa* weLLaali.]	'You must go *early*' (lit. 'in front becoming').
9. అతను మూడురోజులుగా జ్వరంతో బాధ పడుతున్నాడు. [atanu *muuDu roojulugaa* jwarantoo baadha paDutunnaaDu.]	'He has been suffering from fever *for three days*.'

(d) 10. ఆ తర్వాత ఏం జరిగింది? [*aa tarwaata* eem jarigindi?]	'What happened *after that*?'
11. ఈ మధ్య హైదరాబాద్ వెళ్లాను. [*ii madhya* haydaraabaad weLLEEnu.]	'I went to Hyderabad *recently*.'

The italicized words in the above sentences illustrate adverbs of time. Adverbial nouns of time can occur uninflected as in sentences (a)—for details see Chapter 10. Most of these tend to be sentential adverbs as opposed to adverbs occurring as predicate complements (see 23.1). In Sentences (b) వెంటనే [weNTanee] and ఇదివరకు [idiwaraku] obligatorily include bound particles or suffixes, **weNTan + ee*, *idi + wara + ku*. Occasionally *ఇదివర [*idiwara] 'herebefore' may be followed by a locative suffix లో [loo]. Sentences (c) illustrate adverbs derived from nouns by the addition of గా [gaa], the infinitive of అవ్ [aw] 'to become'. In Sentences (d) the postpositions తర్వాత [tarwaata] and మధ్య [madhya] are shown to occur after demonstrative adjectives like ఆ [aa], ఈ [ii], etc. అటుపైన [aTupayna], 'thereafter' and ఇకమీదట [ikamiidaTa] 'in future' also belong to this type.

Adverbs of Place

23.4. *Model sentences:*

(a) 1. అక్కడ ఎవరు నిలబడ్డారు? [*akkaDa* ewaru nilabaDDaaru?]	'Who is standing *there*?'
2. మీరీ సంగతి ఎక్కడ విన్నారు ? [miir(u) ii sangati *ekkaDa* winnaaru?]	'*Where* did you hear this matter?'
3. ఆయన మద్రాసు వెళ్ళాడు. [aayana *madraasu* weLLEEDu.]	'He went *to Madras*.'
(b) 4. బయట ఎవరున్నారు ? [*bayaTa* ewarunnaaru?]	'Who is there *outside*?'
5. ఈఊళ్ళో ప్రతి ఇంటా ఉత్సవాలు జరుగుతాయి. [ii uuLLoo *prati iNTaa* utsawaalu jarugutaayi.]	'In this town festivals take place *in every house*.

(c) 6. ఇంటి చుట్టూరా ముండ్ల పొదలు పెరిగాయి.
[iNTi *cuTTuuraa* muNDLa podalu perigEEyi.]
'*All round* the house thorny shrubs have grown.'

7. ముందు నుయ్యి వెనక గొయ్యి.
[*mundu* nuyyi, *wenaka* goyyi.]
'A well *in front* and a pit *behind*' (A proverb meaning 'It is dangerous both ways').

(d) 8. ఆమె నాకు ఎదురుగా కూర్చుంది.
[aame naaku *edurugaa* kuurcundi.]
'She sat *opposite* to me' (lit. opposite-being).

9. మీరు దూరంగా ఉండండి.
[miiru *duurangaa* uNDaNDi.]
'Please stay *far away*' (lit. distance-being).

(e) 10. వాడికి చేతినిండా డబ్బుంది.
[waaDiki ceeti*niNDaa* Dabb(u) undi.]
'He has a lot of money' (lit. he has money *handfully*).

11. నా బీరువానిండా పుస్తకా లున్నాయి.
[naa biirwaa *niNDaa* pustakaal(u) unnaayi.]
'My shelf is *full of* books.'

The italicized forms are used as place adverbs. Those in Sentences (a) are used in their uninflected form; those in (b) carry locative inflection which is restricted only to a small class of stems (see 10.6). The adverbs in (c) can occur either as free forms or as postpositions. Sentences (d) illustrate adverbs derived from nouns of place or direction by the addition of గా [gaa]. The form నిండా [niNDaa] in Sentences (e) is a postposition derived from the verb నిండు [niNḌu] 'to be full' (see 23.8).

Adverbs of Manner

23.5. *Model sentences:*

(a) 1. ఆ పిల్ల పెద్దగా ఏడుస్తున్నది.
[aa pilla *peddagaa* eeDuṣtunnadi.]
'That child is crying *loudly*.'

2. ఆమెకి తెలుగు బాగా వచ్చు.
[aameki telugu *baagaa* waccu.]
'She knows Telugu *well*.'

3. దొంగ నెమ్మదిగా లోపలికి దూరాడు.
[donga *nemmadigaa* loopaliki durEEDu.]
'The thief *quietly* crept inside.'

4. ఈ ఊళ్లో వానలు ఎక్కువగా పడలేదు.
[ii uuLLoo waanalu *ekkuwagaa* paDaleedu.]
'It did not rain *very much* in this village.'

5. మీరు చాలా తొందరగా మాట్లాడుతారు.
[miiru caalaa *tondaragaa* maaTLaaDataaru.]
'You speak very *fast*.'

(b) 6. ఆమె చీకట్లో ఒంటరిగా ఎలా వెళ్తుంది?
[aame ciikaTLoo *oNTarigaa elaa* weḶtundi?]
'*How* will she go *alone* in the darkness?'

7. ఆయన ఇక్కడికి ఎలా వచ్చారు?
[aayana ikkaDiki *elaa* waccEEru?]
'*How* did he come here?'

8. ఒకసారి అలా చూడండి.
[oka saari *alaa* cuuDaNDi.]
'Just look *that way*.'

9. ఇలా చెయ్యాలి; అలా చెయ్యవద్దు.
[*ilaa* ceyyaali; *alaa* ceyyawaddu.]
'Do *like this*, not *like that*.'

(c) 10. మీరు మెత్తగా చెబుతారు.
[miiru *mettagaa* cebutaaru.]
'You speak *softly*.'

11. మబ్బులు తెల్లగా ఉన్నాయి.
[mabbulu *tellagaa* unnaayi.]
'The clouds are *white*.'

12. ఈ పాలు పల్చగా ఉన్నాయి.
[ii paalu *pal(a)cagaa* unnaayi.]
'This milk is *diluted*.'

13. ఈ మామిడి పండ్లు పుల్లగా ఉన్నాయి.
[ii maamiDi paNDLu *pullagaa* unnaayi.]
'These mangoes are *sour*.'

(d) 14. ఆ అమ్మాయి అందంగా ఉన్నది.
[aa ammaayi *andangaa* unnadi.]
'That girl is *beautiful*.'

15. మీరు కులాసాగా ఉన్నారా?
[miiru *kulaasaagaa* unnaaraa?]
'Are you *well*?'

16. నా కాలు నొప్పిగా ఉంది.
[naa kaalu *noppigaa* undi.]
'My leg is *painful*.'

17. నేను ఏంచేస్తే న్యాయంగా ఉంటుంది ? [neenu eem ceestee *nyaayangaa* uNTundi?]	'What will be *the right thing* for me to do? (lit. 'right being')

A very common way of forming a manner adverb is by adding గా [gaa] (lit. 'like, being') to adjectives (sentences (a) and (c)) and nouns sentences (d)), e.g.

పెద్ద [pedda]	'big, loud'	పెద్దగా [peddagaa]	'loudly'
బాగు [baagu]	'nice'	బాగా [baagaa] (baagu + gaa)	'nicely, well'
చెడ్డ [ceDDa]	'bad'	చెడ్డగా [ceDDagaa]	'badly'
చిన్న [cinna]	'small'	చిన్నగా [cinnagaa]	'thinly, softly'
మెత్త [metta]	'soft'	మెత్తగా [mettagaa]	'softly'
అందం [andam]	'beauty'	అందంగా [andangaa]	'beautifully'
సుఖం [sukham]	'happiness'	సుఖంగా [sukhangaa]	'happily'

In Sentences (b) అలా [alaa], ఇలా [ilaa] and ఎలా [elaa] are the more commonly used shorter forms of అలాగా [alaagaa], ఇలాగా [ilaagaa] and ఎలాగా [elaagaa]. In the Southern and Northern dialects, these have variants as అట్లా [aTLaa], ఇట్లా [iTLaa] and ఎట్లా [eTLaa].

23.6. The suffixes గా [gaa] and లాగా [laagaa] 'like' convert nominal predicates into adverbials when followed by such verbs as ఉన్ [un] 'to be', కనబడు/కనిపించ్ [kanabaDu/kanipinc] 'to appear', నటించ్ [naTinc] 'to pretend' etc; e.g.

1. ఆయన పెద్దమనిషిగా కనబడుతున్నారు. [aayana peddamaniSigaa kanabaDutunnaaru.]	'He looks *like a gentleman*.'

2. వాడు పోకిరి మనిషిలాగున్నాడు. [waaDu *pookirimaniSilaag*unnaaDu.]	'He looks *like a rogue*.'
3. ఇది చక్కెరలాగా లేదు, ఉప్పు లాగున్నది. [idi cakkera*laa(gaa)* leedu, uppu*laag*unnadi.]	'This is not *like* sugar, it is *like* salt.'
4. ఆ కొండ పెద్దదిగా ఉంది. [aa koNDa peddadi*gaa* undi.]	'That hill looks big' (lit. like a big one).

23.7. A further use of గా [gaa] is in the predicative use of nouns referring to physical or psychological states. In sentences of this type the noun phrase standing for the logical subject generally occurs in the dative case and the finite verb is always ఉన్ [un] 'to be', e.g.

1. (a) వాడు ఆకలిగా ఉన్నాడు. [waaDu *aakaligaa* unnaaDu.]	'He is *hungry*' (lit. He—hungrily—is).
(b) వాడికి ఆకలిగా ఉంది. [waaDiki *aakaligaa* undi.]	'He is *hungry*' (lit. to him—hunger—like—is).
2. వాడికి చలిగా ఉంది. [waaDiki *caligaa* undi.]	'He is *cold*' (lit. To him—cold—like—is).
3. నాకు ఈ దేశం కొత్తగా ఉంది. [naak(u) ii deeśam *kottagaa* undi.]	'To me this country is *new*.'

23.8. There are several other types of manner adverbials illustrated below:

Model sentences:

(a) 1. పిల్లలు కడుపునిండా అన్నం తిన్నారు. [pillalu *kaDupu niNDaa* annam tinnaaru.]	'The children ate *all they could*' (lit. stomach-filling).
2. రామదాసు దేవుణ్ణి కళ్లారా చూశాడు. [raamadaasu deewuNNi *kaLLaaraa* cuusEEDu.]	'Ramadasu saw the god *to his heart's content*' (lit. eye-fully).
(b) 3. ఈ సంగతి అక్షరాలా నిజం. [ii sangati *akSaraalaa* nijam.]	'This matter is true *to the very letter*.'

(c) 4. వాడు దబదబా వెళ్లాడు.
[waaDu *dabadabaa* weLLEEDu.]
'He went *fast*.'

5. ఆమె కిలకిలా నవ్వింది.
[ame *kilakilaa* nawwindi.]
'She *giggled*' (lit. laughed *kilakila*').

6. గంటలు గణగణమంటున్నాయి.
[gaNTalu *gaNagaNam* aNTunnaayi.]
'The bells are *ringing*' (lit. 'The bells are saying 'gaNagaNa').

7. గుండె ఝల్లుమన్నది.
[guNDe *jhallum*annadi.]
'The heart *thumped* (*received a shock*)' (lit. The heart said '*jhall*').

(d) 8. పొలం అంతా తెగ తవ్వేశారు.
[polam antaa *tega* tawweesEEru.]
'They dug up the field *thoroughly*.'

9. రామయ్య తెగ తింటాడు.
[raamayya *tega* tiNTaaDu.]
'Ramayya eats *excessively*.'

(e) 10. అతనికి తెలుగు అట్టే రాదు.
[ataniki telugu *aTTee* raadu.]
'He doesn't know Telugu *all that well*.'

(f) 11. నేను కాలేజీకి నడిచి వెళ్తాను.
[neenu kaaleejiiki *naDici* weLtaanu.]
'I go to college *by foot*.'

12. ఆమె ఆపకుండా మాట్లాడుతుంది
[aame *aapakuNDaa* maaTLaaDutundi.]
'She talks *without stopping*.'

In Sentences (a) నిండా [niNDaa] and ఆరా [aaraa] are added to nouns to form adverbials. Both these are originally infinitives నిండన్ [niNDan] and ఆరన్ [*aaran] meaning 'to fill, to be full' in which the infinitive suffix అన్ [an] developed to ఆ [aa]. The original meaning of the adverbs in Sentences (a) 1 and 2 was 'so as to fill the eyes', etc. In (b) అక్షరాలా [akSaraalaa] was historically a noun inflected for the locative-instrumental suffix అన్ [an] which developed to ఆ [aa] meaning 'by letters' (i.e. literally). Similar constructions occur in place adverbs also, e.g. రెండు పక్కలా [reNDu pakkalaa] 'on both sides', రెండువైపులా [reNDu waypulaa] 'in both directions'. Again తెగ [tega] (an infinitive of తెగు [tegu] 'to snap') means 'excessively, so as to break, to the breaking point'; here the suffix అన్ [an] does not become ఆ [aa] and the adverb tends to get compounded with the verb that it modifies. Sentences in (f) illustrate the use of non-finite verbs as manner adverbials. In (e) అట్టే [aTTee] is used colloquially in certain dialects and in old people's speech. It is becoming archaic (See 30.17).

Sentences in (c) need special mention. There are many onomatopoeic expressions in Telugu whose roots are of the *CVCV type, గణగణ [gaNagaNa], గలగల [galagala], జలజల [jalajala]; these occur only iteratively, never single. It is possible to repeat the root more than twice for emphasis, as in గణగణగణ [gaNagaNagaNa], etc. When used adverbially the final vowel is lengthened. When followed by అన్ [an] 'to say' these forms add *m*, e.g. గంట గణగణ మంటున్నది. [gaNTa gaNagaNamaNTunnadi] 'the bell is ringing' (lit. 'says gaNagaNa'). There are other onomatopoeic expressions which occur only with అన్ [an], as ఝల్లు-మ్-అన్ [jhallu-m-an] 'to shock', భోరు-మ్-అన్ [bhooru-m-an] 'to be depressing'. It is possible to analyse expressions of this kind as a special type of compound verbs, since no other word can be inserted between the onomatopoeic forms and the accompanying verb అన్ [an].

The iterative forms carry a plural suffix లు [-lu] when followed by the verb ఆడు [aaDu] 'to be or sound such and such'; e.g. గంట గణగణ లాడుతున్నది [gaNTa gaNagaNalaaDutunnadi] 'the bell is jingling'. ఆమె మొహం కళకళలాడుతున్నది [aame moham kaLakaLalaaDutunnadi] 'her face is gleaming.'

23.9. All adverbs—time, place and manner—can be reduplicated in specialised meanings such as repetition of an event, emphasis; e.g.

Model sentences:

1. ఆ సంగతి ఇప్పుడిప్పుడే తెలుస్తున్నది.
[aa sangati *ippuDippuDee* telustunnadi.]
'That matter is becoming clear *only now*.'

2. అందరూ వెంట వెంటనే వెళ్లారు.
[andaruu *weNTaweNTanee* weLLEEru.]
'They all went, one *immediately* after the other.'

3. మధ్య మధ్య నాకు కనిపిస్తుండండి.
[*madhyamadhya* naaku kanipistuNDaNDi.]
'Please come and see me *now and then*.'

4. వాడికి అప్పుడప్పుడు పిచ్చి ఎక్కుతుంది.
[waaDiki *appuDappuDu* picci ekkutundi.]
'He becomes mad *from time to time*.'

5. మొదట మొదట నాకు ఆయన సంగతి బాగా తెలియదు.
[*modaTamodaTa* naaku aayana sangati baagaa teliyadu.]
'*In the very beginning* I did not know much about him.'

6. ఏటా (ఏటేటా) కోట్లకొలది రూపాయలు వెచ్చిస్తున్నారు.
[*eeTaa* (or *eeTeeTaa*) kooTLakoladi ruupaayilu weccistunnaaru.]
'*Every year* they are spending crores of rupees.'

7. నెలనెలా జీతం డబ్బులోనుంచి భార్యకు కాసులు కొనేవాడు.
[*nela nelaa* jiitam Dabbuloonunci bhaaryaku kaasulu koneewaaDu.]
'*Every month* he used to buy gold coins for his wife from out of his salary.'

8. ఇంటింటా రాటం తిరగాలి.
[*iNTiNTaa* raaTam tiragaali.]
'*In every house* a spinning wheel must spin.'

9. ఊరూరా ప్రదర్శనలు ఇస్తూ పోతాం.
[*uuruuraa* pradarśanaalu istuu pootaam.]
'We will go *from village to village* giving performances.'

10. వాళ్ళు దగ్గర దగ్గర కూర్చున్నారు.
[waaLLu *daggaradaggara* kuurcunnaaru.]
'They are seated *close together*' (next to each other).

11. వాడు మెత్త మెత్తగా మాట్లాడుతాడు.
[waaDu *mettamettagaa* maaTLaaDutaaDu.]
'He talks *very softly*.'

12. మీరు మెల్ల మెల్లగా నడవాలి.
[miiru *mellamellagaa* naDawaali.]
'You should walk *very slowly*.'

In the above sentences adverbs of time and place occur iteratively (reduplicated) in the sense of 'every' (in the case of countable entities); in all other cases reduplication is used for emphasis, sometimes modified by the addition of the emphatic particle ఏ [ee] 'only, alone' etc. Reduplication in onomatopoeic words has been treated earlier. Notice that గా [gaa] occurs only at the end of the reduplicated form.

CHAPTER 24

Clitics

24.1. Clitics are a class of syntactic affixes which are added to grammatical categories within a sentence with several specialised meanings which will be discussed below. The following features distinguish clitics from morphological affixes which are restricted to particular classes of stems—nouns, verbs, adjectives, adverbs, etc.:

(1) A sentence is complete and grammatical even without the addition of any clitic. Clitics do not contribute to the grammaticality of a sentence or of any of its constituents.

(2) Clitics have greater mobility and separability within a sentence than the morphological affixes.

(3) The meaning of a clitic depends on which constituent of the sentence it is attached to. These principles will be illustrated by the following examples:

24.2. **Emphatic** ఏ [*ee*]

Model sentences:

1. (a) అది నా పుస్తకం. [adi naa pustakam.]	'That is my book.'
(b) అది నా పుస్తకమే. [adi naa pustakam*ee*.]	'That is *certainly* my book.'
(c) అదే నా పుస్తకం. [ad*ee* naa pustakam.]	'*That* is my book' (indicating a particular one).
2. (a) నేను ఇంటికి నడిచి వెళ్లాను. [neenu iNTiki naDici weLLEEnu.]	'I went home walking.'
(a) నేనే ఇంటికి నడిచి వెళ్లాను. [neen*ee* iNTiki naDici weLLEEnu.]	'I *myself* went home walking.'

(c) నేను ఇంటికే నడిచి వెళ్లాను. [neenu iNTik*ee* naDici weLLEEnu.]	'I went *home* walking' (and not to any other place).
(d) నేను ఇంటికి నడిచే వెళ్లాను. [neenu iNTiki naDic*ee* weLLEEnu.]	'I went home *walking*' (and not by any other means).
3. (a) రామయ్య ఆ ఊళ్ళో ఉంటాడు. [raamayya aa uuLLoo uNTaaDu.]	'Ramayya lives in that village.'
(b) రామయ్య ఆ ఊళ్ళోనే ఉంటాడు. [raamayya aa uuLLoon*ee*[1] uNTaaDu.]	'Ramayya lives in that village *only*.'
4. రామయ్య అదే ఊళ్లో ఉంటాడు. [raamayya ad*ee* uuLLoo uNTaaDu.]	'Ramayya (also) lives in *the same* village.'
5. (a) మనం ఒకే బళ్ళో చదువుకొన్నాం. [manam ok*ee* baLLoo caduwukonnaam.]	'We studied in *the same* school.'
(b) వాళ్లకు ఒకే కొడుకున్నాడు. [waaLLaku ok*ee* koDuku unnaaDu.]	'They have *only* one son' (there is no chance of having a second one).
6. (a) నేను అయిదు నిమిషాలు ఉండగలను. [neenu aydu nimiSaalu uNDagalanu.]	'I can wait for five minutes.'
(b) నేను అయిదు నిమిషాలే ఉండగలను. [neenu aydu nimiSaal*ee* uNDagalanu.]	'I can stay for five minutes *only*' (not longer).
(c) నేను అయిదే నిమిషాలు ఉండగలను. [neenu ayd*ee* nimiSaalu uNDagalanu.]	'I can stay for *only five* minutes' (not six or ten).
(d) నేను అయిదే అయిదు నిమిషాలు ఉండగలను. [neenu ayd*ee* aydu nimiSaalu uNDagalanu.]	'I can stay *exactly* five minutes only' (not a minute longer).

[1] For the insertion of న [n] between ఊళ్లో [uuLLoo] and ఏ [ee] see 24.3.

7. (a) ఆయన అప్పుడే వచ్చాడు. [aayana appuD*ee* waccEEDu.]	'He came *just then*.'
(b) అతను ఇప్పుడే ఆఫీసుకి వెళ్ళాడు. [atanu ippuD*ee* aafiisuki weLLEEDu.]	'He left for the office *just now*.'
8. (a) ఆయన అప్పుడే వచ్చాడే! [aayana appuD*ee* waccEED*ee*!]	'He has come *already*!'
(b) మనకు ఈ సంగతి తెలిసిందే! [manaku ii sangati telisind*ee*!]	'This is a fact we know *already*!'
9. (a) రామయ్య మంచివాడే కాని కొంచెం కోపిష్ఠి. [raamayya manciwaaD*ee* kaani koncem koopiSThi.]	'Ramayya is a good man (*to be sure*) but slightly irritable.'
10. (a) ఆమె నాతో ఆసంగతి చెప్పలేదు. [aame naatoo aa sangati ceppa leedu.]	'She did not tell me about that matter.'
(b) ఆమె నాతో ఆసంగతి చెప్పనేలేదు. [aame naatoo aa sangati cepp(an)*ee* leedu.]	'She has not *at all* told me about that matter.'
(c) ఆమె నాతో ఆ సంగతి చెప్పనే చెప్పలేదు. [aame naatoo aa sangati ceppan*ee* ceppa leedu.]	'She has not *at all* (more emphatic) told me about that matter!'
(d) ఆమె నాతోనే ఆ సంగతి చెప్పలేదు. [aame naatoon*ee* aa sangati ceppa leedu.]	'She has not told *me* about that matter' (she has told others).
11. (a) వాడు వచ్చాడు. [waaDu waccEEDu.]	'He came.'
(b) వాడే వచ్చాడు. [waaD*ee* waccEEDu.]	'*Only* he came' (and nobody else).
(c) వాడే రాలేదు. [waaD*ee* raa leedu.]	'*Only* he did not come' (everybody else came).

As the above sentences illustrate, the emphatic clitic ఏ [ee] can be attached to any independent constituent of a sentence or to a whole sentence. It cannot, however, be attached to non-numeral

adjectives, e.g. in ఆ పెద్దఇల్లు [aa pedda illu] 'that big house' ఏ [ee] can be added to the whole phrase as ఆ పెద్ద ఇల్లే [aa pedda illee,] but not the attributive constituents of the phrase, as in *ఆ పెద్దే ఇల్లు [*aa peddee illu]. In compound verbs it can be added to the infinitive constituent of the negative past (20.8)—see Sentences 10(a) to (c) and also the non-capabilitative (20.12).

Sentences 1(b), (c); 2(b), (c) and 3(b) show how the addition of ఏ [ee] lends emphasis to the meaning of the constituent and its implications depending on the grammatical class of the constituent. In Sentence 4 అదే [adee] is introduced to mean 'the same' presupposing an earlier reference to 'the village', which now the speaker emphasises to be the same place where Ramayya lives. The sentence could not contain అది [adi] without ఏ [ee]. In 6(b), (c), (d) there is an increasing emphasis on the numeral 'five'. It is not possible to convey the difference in English. In iterated numerals (restricted to 1 to 10) used attributively, if the first member carries ఏ [ee] there is greater emphasis implied than by attaching ఏ [ee] to a single number word. Thus ఒకే ఒక బడి [okee oka baDi] is more emphatic than ఒకేబడి [okee baDi]; so also అయిదే అయిదు [aydee aydu] is more emphatic than అయిదే [aydee]. In Sentences 8(a), (b) the addition of ఏ [ee] at the end implies surprise at the event on the part of the speaker. When an equative sentence ending in ఏ [ee] is qualified by a కాని [kaani] 'but' clause, as in 9(a), the speaker implies a certain amount of unhappiness at having to make such a statement. Also note in 11(a) that there is no presupposition about others coming or not coming, but the addition of ఏ [ee] to వాడు [waaDu] brings up such a presupposition in 11(b) and (c).

24.3. **Interrogative** ఆ [*aa*]. Some of the uses of the interrogative suffix have been discussed in 7.12 and 7.13. An interrogative suffix when added to the end of a sentence can convert any declarative sentence into a 'Yes—No' type question (see 7.13). It can also be added to non-final constituents like ఏ [ee] as in Sentences 1(c), (d), (e) and 2(c) below.

Model sentences:

1. (a) కమల మొగుడితో సినిమాకు వెళ్లింది. [kamala moguDitoo sinimaaku weLLindi.]	'Kamala went to a movie with her husband.'

(b) కమల మొగుడితో సినిమాకు వెళ్లిందా?
[kamala moguDitoo sinimaaku weLLind*aa*?][2]
'Did Kamala go to a movie with her husband?'

(c) కమలా మొగుడితో సినిమాకు వెళ్లింది?
[kamal*aa* moguDitoo sinimaaku weLLindi?]
'Was it Kamala that went to a movie with her husband?'

(d) కమల మొగుడితోనా సినిమాకు వెళ్లింది?
[kamala moguDitoon*aa* sinimaaku weLLindi?]
'Was it with her husband that Kamala went to a movie?'

(e) కమల మొగుడితో సినిమాకా వెళ్లింది ?
[kamala moguDitoo sinimaak*aa* weLLindi?]
'Was it to a cinema that Kamala went with her husband?'

2. (a) ఇతను రామయ్య.
[itanu raamayya.]
'This man is Ramayya.'

(b) ఇతనే రామయ్య.
[itan*ee* raamayya.]
'*This* man is Ramayya.'

(c) ఇతనేనా రామయ్య.
[itan*eenaa* raamayya?]
'Is *this* man Ramayya?'

(d) కూర బాగానేఉంది.
[kuura baagaa*nee* undi.]
'The curry is *very* good.'

In Sentence 2(c) the question suffix is shown to occur after the emphatic particle ఏ [ee]. Note that ఏ [ee] and ఆ [aa] become నే [nee] and నా [naa] following a word ending in a long vowel. Apparently న్ [n] occurs to prevent a hiatus since two long vowels cannot co-occur in Telugu in the same construction.

24.4. Tag question particles కదా/గదా, కదూ/గదూ/గా [kadaa/gadaa, kaduu/gaduu/gaa].

Model sentences:

1. (a) మీరు రేపు మా ఇంటికి వస్తారు గదా ?
[miiru reepu maa iNTiki wastaaru *gadaa* (or *gaduu*)?]
'You will come to our house tomorrow, *won't you*?'

[2]See note 2 in Chapter 12. ఇ + ఆ [i + aa] has two variant pronunciations, viz. *EE* in some dialects and *aa* in others.

(b) ఇది మీ ఇల్లు గదూ?
[idi mii illu *gaduu*?]
'This is your house, *isn't it*?'

(c) అతను మీ తమ్ముడు గదూ ?
[atanu mii tammuDu *gaduu*?]
'He is your younger brother, *isn't he*?'

(d) నేను ఒకణ్ణే వెళ్లిపోతాను, చిన్నవాణ్ణి కాదుగా ఇంకా ?
[neenu okaNNee weLLipootaanu, cinnawaaNNi kaadug*aa* inkaa?]
'I will go alone, I am not a boy any more, *am I*?'

2. (a) నిన్ను కాపాడుతున్నాను గదా, నాకు తిండి పెట్టు.
[ninnu kaapaaDutunnaanu *gadaa*, naaku tiNDi peTTu!]
'I am guarding you, so give me food!'

(b) స్నేహితుడవు గదా, కాస్త వాడికి నచ్చజెప్పుదూ?
[sneehituDawu *gadaa*, kaasta waaDiki naccajeppuduu?]
'You are his friend, so won't you try to persuade him?'

(c) ఇద్దరూ ఒక్కపోలికనే ఉన్నారుగదా; నువ్వు ఎలా ఆనవాళ్ళు తెలుసుకోగలవు?
[iddaruu okkapoolikanee unnaaru *gadaa*; nuwwu elaa aanawaaLLu telusukoogalawu?]
'They (twins) are both exactly alike, so how can you tell them apart?'

గదా [gadaa] or గదూ [gaduu] (presumably derived from కాదా [kaadaa?] or కాదూ [kaaduu?] 'Is it not so?') is used for 'isn't it?' and its variant forms 'won't you?', 'aren't they?' etc. Sometimes these are shortened into గా [gaa] as in 1(d). This form గా [gaa] has nothing to do with the adverbial suffix గా [gaa]. In Sentences 2(a) to (d) గదా [gadaa] 'for sure' has the force of గనక [ganaka] or కాబట్టి [kaabaTTi] 'therefore'. This type of sentence roughly corresponds to a sentence containing a result clause beginning with 'so' in English.

Also note that this particle cannot occur after a question particle, but it can occur after a construction involving the emphatic particle, e.g. ఆయనేగా నిన్న డబ్బు ఇచ్చింది [aayanee gaa ninna Dabb(u) iccindi?] 'It was he that gave the money yesterday, wasn't it?'.

The use of కదా [kadaa] also implies that the speaker believes that the hearer also knows the content of the sentence and expects his positive response to what is said.

24.5. **Presumptive clitic** అట [*aTa*], ట [*Ta*], అంట [*aNTa*].

Of these three variants, అంట [aNTa] occurs in non-standard speech. Both అట [aTa] and ట [Ta] occur in the standard language. As with the other particles. అట [aTa] can be attached at the end of a declarative sentence or to any of its independent constituents.

Model sentences:

1. యాభై వంద మధ్య సంపాదిస్తున్నాట్ట.
   [yaabhay, wanda madhya sampaadistunnaa*TTa*.]
   '*They say* he is earning be-ween fifty and a hundred (rupees).'
2. వాడి భార్యకు వంట్లో బాగా లేదుట.
   [waaDi bhaaryaku oNTLoo baagaaleedu*Ta*.]
   '*It is said* (or He says) that his wife is not well.'
3. చక్రవర్తి వస్తాడట.
   [cakrawarti wastaaDa*Ta*.]
   '*It is said* that Chakravarti will come' *or* 'Chakravarti said he would come.'
4. డాక్టరుగారు చాలా సార్లు కొండవీడు చూశాడట.
   [DaakTarugaaru caalaa saarlu koNDawiiDu cuusEEDa*Ta*.]
   '*It is said* that the doctor has seen Kondavidu many times' *or* 'The doctor said he had seen Kondavidu many times.'
5. వాణ్ణి బళ్లో వేస్తున్నారుట.
   [waaNNi baLLoo weestunnaru*Ta*.]
   'They are putting him in school, *they say*.'
6. నువ్వు మాంసం తింటావుటగదా.
   [nuwwu maamsam tiNTaawu*Tagadaa*?]
   '*It is said* you eat meat: *do you*?'

The meaning of అట/ట [aTa/Ta] is 'it is said' or 'they say' (indefinite). In other words, the speaker does not take responsibility

for the veracity of the statement and he reports what was reported to him. అట [aTa] seems to be related to అన్ [an] 'to say'. అట/ట [aTa/Ta] can also be used depending on the context to mean 'he/she/it says' or 'they say' referring to definite persons, as in Sentences 3 and 4 above. అట/ట [aTa/Ta] is generally added to a verb in the second or third person, since the speaker (first person) cannot profess ignorance of a proposition involving himself. This is possible in the first person when a speaker reports his experience in a dream as reported to him by others: e.g.

నేను నిన్న రాత్రి నిద్దరలో ఏడ్చానట.
[neenu ninna raatri niddaraloo eeDcEEnaTa.]
'It seems I wept in my sleep last night.'

24.6. **Declarative clitics**

(a) లే, లెండి [*lee, leNDi*].

Model sentences:

1. నువ్వు ఈ పని చేయలేవులే!
   [nuwwu ii pani ceeya leewu *lee*!]
   'You won't be able to do this work (*to be sure*)!'
2. వంకాయ కూర బాగుంది లెండి!
   [wankaayakuura baagundi *leNDi*!]
   'The brinjal curry is good (*somewhat*, but don't worry)!'
3. చాలు లే!
   [caalu *lee*!]
   'That's enough!'
4. వాడేటలే దొంగతనం చేసింది!
   [waaDeeTa*lee* dongatanam ceesindi!]
   '*They say* he is the one that committed the robbery, *you know*!'

The clitics లే [lee] (2nd sing.) and లెండి [leNDi] (2nd pl.) are used generally at the end of statements which relate to the speaker and the hearer. They formally behave like the imperative singular and plural and carry a certain amount of lightheartedness and irony on the speaker's part directed towards the hearer. In Sentence 2 the addition of లెండి [leNDi] implies that the speaker does not say 'the brinjal curry is good' without reservation. He means

'it is not the best', but he can be generous to the cook. So also చాలు [caalu] is more affirmative than చాలులే [caalu lee!]. These particles can occur after ఏ [ee] and అట [aTa], but not after ఆ [aa] or కదా [kadaa] (see Sentence 4).

(b) పట్టు, పట్టండి [*paTTu, paTTaNDi*].

These particles which behave like their homophonous verbs పట్టు [paTTu] 'hold!' (2 sg.), పట్టండి [paTTaNDi] 'hold!' (2 pl.) occur only after hortative verbs in -దాం [-daam].

Model sentences:

1. మనం తిందాం పట్టు. [manam tindaam paTTu.]	'Let us eat; start it right away.'
2. మనం అందరం తిందాం పట్టండి. [manam andaram tindaam paTTaNDi.]	'Let us all eat (1 pl. incl.); start it right away.'

These particle-like verbs occur in sentences used by a speaker in the presence of a hearer or hearers. The action denoted by the verb is usually such that both the speaker and the hearer are expected to participate in it. The speaker announces that he is starting the action and invites the hearer also to join. Its use is often restricted to such verbs as eat, drink, play, tease, etc., which are necessarily transitive and imply equality in participation between speaker and hearer(s).

(c) పద, పదండి [*pada, padaNDi*] (see 16.7 (6)).

These verbs can occur as minor sentences also. However, after hortative verbs they occur as particles like పట్టు, పట్టండి [paTTu, paTTaNDi]. Study the following sentences:

1. నేను వస్తున్నాను, పద. [neenuu wastunnaanu, pada.]	'I am also coming; get along.'
2. పదండి, ఆలస్యం అవుతున్నది. [padaNDi, aalasyam awutunnadi.]	'Let us go! it's getting late.'
3. మనం ఆడుకుందాం పద. [manam aaDukundaam pada.]	'Let us play; start right away.'

4. సినిమాకు వెళ్దాం పదండి. [sinimaaku weLdaam padaNDi.]	'Let us go to a movie; start right away.'

In Sentences 1 and 2 పద [pada] and పదండి [padaNDi] are used as minor sentences. In 3 and 4, where they occur after hortative verbs, the subject is always replaceable by మనం [manam] 'we' (incl.) and implies an invitation by the speaker to the hearer to join the activity right away or immediately. Their use also implies that the speaker and the hearer have to move from a point in space where the utterance is made toward a location where the action is to be undertaken.

The particles given in (b) and (c) cannot be attached to non-final constituents of a sentence as can some of the other particles treated in this chapter.

24.7. సుమా!, సుమీ!, సుమండీ! [*sumaa, sumii, sumaNDii*] '*Look!*'

This clitic historically derives from the root చూ [*cuu] 'see, look' in the imperative singular and plural. It is almost obsolete. Only in some writings does it find place, e.g.

నేను అంత పాపిష్ఠిదాన్ని కాదు సుమండీ! [neenu anta paapiSThidaanni kaadu sumaNDi!]	'See! I'm not such a sinful woman.'

24.8. **Indefinite clitic** ఓ [*oo*]. ✓

This is mainly added at the end of an interrogative sentence having an ఎ [e-] question word, or to the question word itself, to give an indefinite meaning corresponding to 'some' in English.

1. (a) ఎవరో వచ్చారు. [*ewaroo* waccEEru.]	'*Someone* has come.'
(b) ఎవరినో చూశాను. [*ewarinoo* cuusEEnu.]	'I saw *someone*.'
(c) ఎవరిదో పేరు రాశాడు. [*ewaridoo* peeru raasEEDu.]	'He wrote *someone's* name.'
(d) ఎవరితోనో మాట్లాడుతున్నాడు. [*ewaritoonoo* maaTLaaDutunnaaDu.]	'He is talking to *someone*.'

2. (a) ఎక్కడో దాగి ఉన్నాడు.
[*ekkaDoo* daagi unnaaDu.]
'He is hiding *somewhere*.'

(b) ఎక్కడికో వెళ్ళాడు.
[*ekkaDikoo* weLLEEDu.]
'He has gone *somewhere*.'

(c) ఎక్కణ్ణుంచో వచ్చారు.
[*ekkaNNuncoo* waccEEru.]
'They have come *from somewhere*.'

3. ఎప్పుడో చెబుతాను.
[*eppuDoo* cebataanu.]
'I will tell (you) *sometime*.'

4. ఎందుచేతనో (ఎందుకో) లోపలికి రాలేదు.
[*enduceetanoo* (or *endukoo*) loopaliki raaleedu.]
'*For some reason* he did not come inside.'

5. ఎట్లాగో పూర్తి చేస్తాను.
[*eTLaagoo* puurti ceestaanu.]
'I will finish it *somehow*.'

6. ఏదో ఇవ్వండి.
[*eedoo* iwwaNDi.]
'Please give *something*.'

7. ఏదో అలోచిస్తూ కూర్చుంది.
[*eedoo* aaloocistuu kuurcundi.]
'She sat thinking of *something*.'

8. (a) ఆయన మన ఊరుకు ఎందుకు వచ్చాడో!
[aayana mana uuruku enduku waccEED*oo*!]
'Why has he come to our town? (I don't know why!)'

(b) కమలకు జబ్బు ఎప్పుడు తగ్గుతుందో !
[kamalaku jabbu eppuDu taggutund*oo*!]
'When will Kamala's illness go away, I wonder?'

9. (a) ఆమె ఎందుకోగాని అతణ్ణి ఆకర్షించింది.
[aame endu*koogaani* atanni aakarSincindi.]
'She attracted him *for some reason or other*.'

(b) కుక్క ఎందుకోగాని మొరుగుతోంది గట్టిగా.
[kukka *endukoogaani* morugutoondi gaTTigaa.]
'The dog is barking loudly for *some reason or other*.'

(c) ఎప్పుడూ ఎవరినీ కరవదే! మిమ్మల్ని ఎలా కరిచిందోగాని.
[eppuDuu ewarinii karawadee! mimmalni elaa karicind*oogaani*!]
'It never bites anyone! How did it bite you, *I wonder*?'

(d) ఇంతలో ఎక్కణ్ణించోగాని తొందర తొందరగా వచ్చాడు.
[intaloo *ekkaNNincoogaani* tondaratondaragaa waccEEDu.]
'Meanwhile he came *from somewhere or other* in a great hurry.'

When ఓ [oo] is added at the end of a sentence (8(a), (b)), the entire sentence will carry indefiniteness, corresponding to English 'I wonder why/what', etc. But if it is added to a question word, the question word is converted into its corresponding indefinite form. When గాని [gaani] 'but' is added to the question word + *oo*, both surprise and indefiniteness are expressed by the speaker, implying that such an event should not have happened (Sentences 9(a) to (d)). The sentence final intonation contour of the question sentence is changed from high-falling to mid-drawl when the clitic ఓ [oo] is added.

Model sentences:

10. నేను ఎన్నో దేశాలు చూశాను.
[neenu *ennoo* deeśaalu cuusEEnu.]
'I have seen *ever so many* countries.'

11. రామదాసు ఎంతో గొప్ప భక్తుడు.
[raamadaasu *entoo* goppa bhaktuDu]
'Ramadas is *ever such* a great devotee.'

12. ఎందరో మహానుభావులు !
[*endaroo* mahaanubhaawulu!]
'(There are) *ever so many* great persons!'

When quantifier words like ఎంత [enta] 'how much', ఎన్ని [enni] 'how many' (non-human) and ఎందరు [endaru] 'how many' (human) are followed by ఓ [oo], they may become adjectival before a noun or another descriptive adjective.

Note that the meaning of the interrogative words is changed here into 'very much', 'very many', etc. in contrast to the shift of meaning in non-quantifier words illustrated in Sentences 1 to 9.

There are also expressions like

ఎవరో ఒకరు [ewaroo okaru] 'somebody or other'
ఏదో ఒకటి [edoo okaTi] 'something or other'

ఎప్పుడో ఒకప్పుడు
[eppuDoo okappuDu] — 'at some time or other'

ఎన్నో కొన్ని
[ennoo konni] — 'some' (number of things)

ఎందరో కొందరు
[endaroo kondaru] — 'some' (number of persons)

ఎందుకో ఒకందుకు
[endukoo okanduku] — 'for some reason or other'

which occur in an indefinite sense idiomatically. కొద్ది/కొంచెం [koddi / koncem] 'a small amount' can also follow the question word ఏది+ఓ [eedi + oo] giving an indefinite meaning, e.g.

ఏదో కొంచెం	[eedoo koncem]	'some small amount'
ఏదో కొద్ది	[eedoo koddi]	'some little'
ఏవో కొన్ని	[eewoo konni]	'some few'

A reduplicated question word followed by ఓ [oo] can be used as an adjectival preceding a noun in a Noun Phrase; e.g. ఏవేవో వార్తలు [eeweewoo waartalu] 'various items of news', ఎవరెవరో [ewarewaroo] 'various (other) persons'.

When not followed by ఓ [oo], the reduplicated phrase can be related to another such construction; e.g.

ఎవరెవరు ఏ ఏ వేళల వెళ్తారో S కి బాగా గుర్తు.
[ewarewaru ee ee weeLala weLtaaroo S ki baagaa gurtu.] — 'S knows well which persons go at which times.'

24.9. *Model sentences:*

1. రేపు వస్తాడో! / రేపు వస్తాడేమో !
[reepu wastaaD*oo*! reepu wastaaD*eemoo*!] — '*Perhaps* he will come tomorrow.'

2. ఏమనుకొంటున్నాడో ఏమిటో ?
[eem anukoNTunnaaD*oo* *eemiToo*?] — 'What must he be thinking?'

3. ఆ డబ్బంతా ఏం చెయ్యాలో ?
[aa Dabbantaa eem ceeyaal*oo*?] — 'What (am I) to do with all that money?

4. బుట్టలో వేసేననుకొన్నాను. మరిచేనో ఏమో !
[buTTaloo weesEEnanukonnaanu. maricEEn*oo* *eemoo*!] — 'I thought I put it in the basket, *perhaps* I forgot.'

5. తలుపు బద్దలు కొట్టాలేమో అనుకొన్నా.
[talupu baddalukoTTaal*eemoo* anukonnaa.] — 'I thought I *might* have to break open the door.'

6. నాకు ఏమిటో భయంగా ఉంది.
[naaku *eemiToo* bhayangaa undi.] — '*Somehow* I feel frightened.'

7. ఏమిటో ఇక్కడ కొంత కాలం ఉండాలనిపించింది.
[*eemiToo* ikkaDa konta kaalam uNDaalanipincindi.] — '(He) *somehow* felt inclined to stay here for a little.'

The suffix ఓ [oo] and the words ఏమో [eemoo] and ఏమిటో [eemiToo] can be used at the end of a statement or question type sentence to indicate doubt in the mind of the speaker. ఏమిటో [eemiToo] 'something' can be used in the sense 'somehow'.

24.10. *Model sentences:*

1. అది దొరకటానికి ఏ పది నిమిషాలో పట్టింది.
[adi dorakaTaaniki *ee* padinimiSaal*oo* paTTindi.] — 'To find it, it took *about* ten minutes.'

2. ఏ తెల్లవారు జామునో ఆమెకి కోడికునుకు పట్టింది.
[*ee* tellawaaru jaamun*oo* aameki kooDikunuku paTTindi.] — 'She dozed off *about* the hour of dawn.'

3. ఏ ఫిబ్రవరిలోనో ఆయన తిరిగి రావచ్చు.
[*ee* fibrawariloo*noo* aayana tirigi raa waccu.] — 'He may come back *round about* February.'

4. ఏ బ్రిటన్‌లోనో అమెరికాలోనో ఉన్నారు.
[*ee* briTanloo*noo*, amerikaaloo*noo* unnaaru.] — 'He is in some place like Britain or America.'

5. ఆవిడ ఏనాడో పోయింది.
[aawiDa *ee*naaD*oo* pooyindi.] — 'She died long ago.'

ఏ [ee] plus a noun phrase denoting time or place plus ఓ [oo] signifies 'about' or 'round about'. ఏనాడో [eenaaDoo] means 'long ago'.

24.11. Vowel-lengthening clitic *(VV)*.

Model sentences:

1. అందరూ (అంతా) సమయానికి చేరారు.
[andar*uu* (or ant*aa*) samayaaniki ceerEEru.]
'They *all* arrived in time.'

2. అన్ని ఇళ్లూ తగల బడ్డాయి.
[anni iLL*uu* tagalabaDDaayi.]
'*All* the houses caught fire.'

3. అన్నం అంతా తినేశాడు.
[annam ant*aa* tineesEEDu.]
'He ate up *all* his food.'

4. అందరమూ బయలుదేరటానికి తయారుగా ఉన్నాం.
[andaram*uu* bayludeeraTaaniki tayaarugaa unnaam.]
'We are *all* ready to start.'

5. కొట్లాడుతున్నప్పుడు ఇద్దరూ దెబ్బతిన్నారు.
[koTLaaDutunnappuDu[3] iddar*uu* debba tinnaaru.]
'When fighting, *both* of them were injured.'

6. వాడి కాళ్ళకు రెంటికీ గొలుసుకట్టి ఉంది.
[waaDi kaaLLaku reNTik*ii* golusu kaTTi undi.]
'A chain is tied to both his legs.'

7. మూడు సంవత్సరాలలోనూ ఏ నాలుగు ఐదు సార్లో కలుసుకొన్నాం.
[muuDu samwatsaraalaloo*nuu* ee naalugu aydu saarloo kalusukonnaam.]
'We met some four or five times *in all* the three years.'

8. ఒకర్తినీ విడిచి ఎలా వెళ్లను ?
[okkartin*ii* wiDici elaa weLLanu?]
'How am I to go, leaving her *all alone*?'

9. ఒక రోజంతా (ఒక రోజల్లా) దయాల్‌బాగ్‌లో గడిపాడు.
[oka roojant*aa* (or oka roojall*aa* dayaalbaagloo gaDipEEDu.]
'He spent a *whole* day at Dayalbagh.'

[3]This construction (Verbal Adjective · అప్పుడు [appuDu]) is explained in 28.7.

10. కనబడిందంతా (కనబడిందల్లా) చదివే అలవాటు సుందరానికి ఉంది.
[kanabaDindant*aa* (or kanabaDindall*aa*) cadiwee alawaaTu sundaraaniki undi.]
'Sundaram has the habit of reading everything he comes across.'

11. రెండు చేతులతోనూ నన్ను పట్టుకొని కౌగిలించాడు.
[reNDu ceetulatoo*nuu* nannu paTTukoni kawgilincEEDu.]
'He caught me in *both* arms and embraced me.'

12. తెనాలి బెజవాడల మధ్య అన్ని కాలవల్లోనూ ఈదేను.
[tenaali bejawaaDala madhya anni kaalawalloo*nuu* iidEEnu.]
'I have swum in *all* the canals between Tenali and Bezwada.'

13. ఇంత వరకూ ఒక్కదొంగనూ నీవు పట్టుకోలేదు.
[intawarak*uu* okka dongan*uu* niiwu paTTukooleedu.]
'*Right upto now* you have *not* caught *even one* thief.'

14. చిన్నప్పటి నుంచీ ఒక్క తండ్రినే ఎరగటం చేత....
[cinnappaTinunc*ii* okka taNDrinee eragaTam ceeta . . .]
'Due to his having known only his father *right from* his childhood . . .'

15. దేవుడు అంతటా ఉన్నాడు.
[deewuDu *antaTaa* unnaaDu]
'God is *everywhere*.'

The lengthening of the final vowel of a quantifier word or phrase which is not an interrogative, combined with an affirmative verb in the sentence, gives the meaning of completeness, unity and continuity for time and place expressions.

Compare:

అందరు [andaru]	'so many persons	అందరూ [andaruu]	'all (persons)'
అంత [anta]	'so much'	అంతా [antaa]	'all (persons or things)'
రెండు [reNDu]	'two (things)'	రెండూ [reNDuu]	'both (things)'

ఇద్దరు [iddaru]	'two (persons)'	ఇద్దరూ [iddaruu]	'both (persons)'
ఒక్కడు [okkaDu]	'one (man)'	ఒక్కడూ [okkaDuu]	'only one, alone'

24.12. *Model sentences:*

1. (a) ఎవరు వచ్చారు ?
[ewaru waccEEru?] — 'Who has come?'

(b) ఎవరూ రాలేదు.
[ewar*uu* raaleedu.] — '*No one* has come.'

2. (a) ఏమి చెబుతున్నారు?
[eemi cebutunnaaru?] — 'What are you saying'?

(b) నేను ఏమీ చెప్పటంలేదు.
[neenu eem*ii* ceppaTam leedu.] — 'I am *not* saying *anything*.'

3. (a) ఎక్కడ దొరికింది ?
[ekkaDa dorikindi?] — 'Where was it found?'

(b) ఎక్కడా దొరకలేదు.
[ekkaD*aa* doraka leedu.] — 'It was *not* found *anywhere*.'

4. (a) ఎప్పుడు షికారుకు వెళ్తారు?
[eppuDu Sikaaruku weLtaaru?] — 'When do you go for a walk?'

(b) ఎప్పుడూ షికారుకు వెళ్లను.
[eppuD*uu* Sikaaruku weLLanu.] — 'I *never* go for a walk.'

5. ఎవరికీ ఏమీ దక్కదు.
[ewarik*ii* eem*ii* dakkadu.] — '*Nothing* will be left *for anyone*.'

6. పల్లెటూరి వాళ్లు అమాయకులు ఏమీ కాదు.
[palleTuuriwaaLLu amaayakulu *eemii* kaadu.] — 'Village people are *not at all* innocent.'

7. వీటిలో ఏవీ అమ్మను.
[wiiTiloo *eewii* ammanu.] — 'I will *not* sell *any of* these.'

8. ఎందులోనూ (దేనిలోనూ) నిన్ను మించిన స్త్రీని చూసి నువ్వు ఓర్చలేవు.
[endulo*onuu* (or deenilo*onuu*) ninnu mincina striini cuusi nuwwu oorca leewu.] — 'You can*not* bear to see a woman who surpasses you *in anything*.'

9. ఇప్పటికి ఎక్కడా చూడలేదు.
[ippaTiki ekkaD*aa* cuuDa leedu.] — 'I have *not* seen it *anywhere* till now.'

10. మిమ్మల్ని ఎప్పుడూ శ్రమ పెట్టను.
[mimmalni eppuD*uu* śramapeTTanu.] — 'I will *never* trouble you.'

11. ఏ ఇబ్బందీ ఉండదు.
[ee ibband*ii* uNDadu.] — 'There will *not* be *any* difficulty.'

12. ఆ కూరంత రుచి మరి ఏ కూరకీ లేదు.
[aa kuuranta ruci mari ee kuurak*ii* leedu.] — '*No other* vegetable has such a good taste as that one.'

Telugu does not have adverbs of time and place or pronouns which incorporate negation. Therefore, Telugu sentences corresponding to English sentences containing the words 'no one, nothing, none, nowhere, never' are formed by lengthening the last syllable of the question words ఎవరు , ఏమి, ఎక్కడ, ఎప్పుడు [ewaru, eemi, ekkaDa, eppuDu], etc., followed by a negative verb as in Sentences 1 to 10. To form a sentence containing an adjectival 'no', ఏ [ee] is used and the final syllable of the noun which it modifies is lengthened, as in Sentences 11 and 12. Literally sentences like 1(b) and 2(b) have to be translated 'Any person has not come'; 'Anything I am not saying'; etc. These sentences illustrate the relationship between quantifier phrases and negative verbs.

24.13. *Model sentences:*

1. వాడికీ ఈ సంగతి తెలుసు.
[waaDik*ii* ii sangati telusu.] — 'He *also* knows this.'

2. నువ్వూ నాతో రా!
[nuww*uu* naatoo raa!] — 'You *also* come with me!'

3. వాడు వినీ మాట్లాడలేదు.
[waaDu win*ii* maaTLaaDa leedu.] — 'He has not spoken *even* after hearing.'

When the final vowel of a non-quantifier noun or pronoun is lengthened, it carries the meaning of 'also', but if it occurs with an affirmative verb followed by a negative verb, it means 'even'. In both these cases a separate word కూడా [kuuDaa] 'also' can be used instead, e.g. వాడికి కూడా [waaDiki kuuDaa], నువ్వు కూడా [nuwwu kuuDaa], విని కూడా [wini kuuDaa], etc.

CHAPTER 25

Minor Sentences (Interjections, Vocatives) and Vocative Clitics

25.1. Minor sentences have the following properties:

1. They do not have a subject and predicate as required by simple, complex or compound sentences;
2. They are self-contained autonomous expressions which are used as whole utterances or are used in conjunction with other minor or regular sentences in discourse;
3. When minor sentences precede or follow other sentences they do not syntactically influence them nor are they influenced by them. Some of them are conversation openers and others broadly convey the purport of the accompanying discourse.

Minor sentences consist of interjections, words of address and other short utterances which possess the above properties.

25.2. *Model sentences:*

(a) *Interjections*

1. అయ్యో! ఆయన చనిపోయారా! [ayyoo aayana canipooyEEraa?]	'Alas! has he passed away?'
2. ఓహో! మీరా? [oohoo! miiraa?]	'Oh! is it you?'
3. పాపం! వాళ్ళ అబ్బాయి కారుకింద పడ్డాడట. [paapam! waaLL(a) abbaayi kaaru kinda paDDaaDaTa.]	'Alas! their son has been run over by a car, it is said.'
4. అబ్బా! నొప్పి! [abbaa! noppi!]	'Ouch! pain!'
5. భేష్! భేష్! [bheeS! bheeS!][1]	'Excellent!'

[1] భేష్ [bheeS] occurs as a stem in the adverb భేషుగా [bheeSugaa] and in the adjective భేషైన [bheeSayna].

6. అబ్బో ! [abboo!]	'Hey, great!' (in wonder)
7. అరె అరె ! [are are!]	'Hey!' (in wonder)

(b) *Address terms:*

1. ఒరేయ్ ! [oreey!]	'Hey!' (informal, addressing a male person younger than the speaker)
2. ఒసేయ్ ! [oseey!]	'Hey!' (informal, addressing female person younger than the speaker)
3. ఏమండి ! [eemaNDi!]	'Hello!' (polite, formal, addressing any male or female person)
4. ఏమండోయ్ ! [eemaNDooy!]	'Hey!' (informal, addressing any male or female person)
5. ఏం రా ! [eem raa!]	'Hey!' (informal and intimate, addressing a younger person, servant)
6. ఏమర్రా ! [eemarraa!]	'Hey!' (informal, addressing a group of persons)
7. ఏమమ్మా ! [eem ammaa!]	'Madam!' (polite, affectionate, addressing a female person)
8. ఏమయ్యా ! [eem ayyaa!]	'Mister!' (intermediate politeness)

(c) *Other Expressions:*

1. సరే ! [saree!]	'O.K.!'
2. అవును (అండి/ఓయ్/రా) [awun(u) (aNDi/ooy/raa)]	'Yes' (for addressee's status, see 3,4,5, above)
3. కాదు (అండి/ఓయ్/రా) [kaad(u) (aNDi/ooy/raa)]	'No' (for addressee's status, see 3,4,5 above)
4. నమస్కారం అండి ! [namaskaaram aNDi!]	'Hello!' (polite salutation)

The vocative clitics అండి [aNDi], ఓయ్ [ooy] and రా [raa] carry complex sociolinguistic meanings and their usage cannot be reduced to a few simple rules. అండి [aNDi] is used when the highest degree of politeness and formality is intended, e.g. an employee addressing his boss (irrespective of education or age), a wife addressing her husband, a person addressing an unfamiliar person whom he believes to be equal or higher in social status or education (again irrespective of age). The lowest degree of politeness, informality and intimacy is signalled by రా [raa] (in addressing a male person), or ఏ [ee] in addressing a female person. These are used generally by parents addressing their children, by brothers, sisters and cousins in mutual address, by an employer addressing a menial servant, by a person addressing his close childhood friend, etc. ఓయ్ [ooy] is generally used in intimate relationship but intermediate between అండి [aNDi] and రా [raa]/ ఏ [ee,] particularly when an older person addresses a younger one or when two friends of either sex who are moderately intimate and of similar social and educational status address each other.

25.3. The vocative (honorific) clitics are also attached at the end of an utterance or to certain constituents of sentences like the other clitics (see Chapter 24), e.g.:

Model sentences:

1. చూశారండీ ? చూశారా అండీ ? [cuusEEr*aNDii*? *or* cuusEEraa *aNDii*?]	'Have you seen it, Sir/Madam?'
2. ఎక్కడికి వెళ్తున్నారండీ ? ఎక్కడి కండి వెళ్తున్నారు ? [ekkaDiki weLtunnaar*aNDii*? *or* ekkaDik*aNDi* weLtunnaaru?]	'Where are you going, Sir?'
3. నవ్వరటండి నలుగురు ? [nawwaraT*aNDi* naluguru?][2]	'Won't people (lit. four persons) laugh?'
4. ఎప్పుడోయ్ అమెరికానించి రావటం? [eppuD*ooy* amerikaa ninci raawaTam?]	'Hey! when did you come from America?'

2 నలుగురు [naluguru] is used idiomatically for an indefinite number of persons.

5. ఎందుకయ్యా ఈబాధ ? [endukayyaa ii baadha?]	'Why all this trouble?'
6. ఇంటికి పోరా ! [iNTiki pooraa!]	'Go home!'
7. పోయి నీ తాతతో చెప్పరా ! [pooyi nii taatatoo cepparaa!]	'Go and tell your grandfather!' (i.e. 'Go and tell anyone you like, I do not care')
8. బళ్ళు సిద్ధం చెయ్యండిరా ! [baLLu siddham ceyyaNDiraa!]	'Get the carts ready!'
9. పోయి మీ పనులు చేసుకోండిరా ! [pooyi mii panulu ceesukooNDiraa!]	'Go and attend to your work!'
10. అబద్ధం చెబతానుటరా? [abaddham cebataanuT(a)raa?]	'Will I tell a lie?'
11. ఈ రెండు అక్షరాలు దిద్దుకోవే ! [ii reNDu akSaraalu diddukoowee!]	'Over-write these two letters!' (spoken to a girl)
12. వాణ్ణికూడా పిలవ్వే ! [waaNNi kuuDaa pilaw(a)wee!]	'Call him too! (spoken to a girl)
13. ఎక్కడ ఉన్నావమ్మా ఇప్పటిదాకా ? [ekkaD(a) unnaaw(u)ammaa ippaTidaakaa?]	'Where have you been up to now?' (addressing a girl or a woman)

The imperative singular suffix ఉ [u] becomes అ [a] before రా [raa] through vowel harmony (see Sentence 7); e.g.

విను + రా	[winu + raa]	→	విన + రా	[wina + raa] 'listen'
చెప్పు + రా	[ceppu + raa]	→	చెప్ప + రా	[ceppa + raa] 'tell'

Note that the clitic [(అ) ట] [(a)Ta] is frequently used before these clitics to imply a degree of unexpectedness or surprise at the event. అయ్య [ayya] (referring to a male person) and అమ్మ [amma] (referring to a female person) are used as clitics representing a degree of politeness between అండి [aNDi] and ఓయ్ [ooy].

25.4. Utterances ఒరేయ్ [oreey]/ ఓరి [oori] (adressing a young male person), ఒసేయ్ [oseey]/ఓసి [oosi] (adressing a young female person) occur as vocative substitutes governing the clitics రా [raa] and ఏ [ee] in the informal and for the fourth degree in the scale of politeness corresponding to ఏమండి [eemaNDi] (1st degree), ఏమయ్య [eemayya,] ఏమమ్మ [eemamma] (2nd degree), and ఏమోయ్ [eemooy] (3rd degree) politeness.

Compare the following utterances:

Model sentences:

(a)	1. ఒరేయ్ వచ్చావా ? [oreey waccEEwaa?] 2. ఒరేయ్ వచ్చావురా ? [oreey waccEEwuraa?] 3. ఒరేయ్ వచ్చావుటరా ? [oreey waccEEwuT(a)raa?]	'Hey, so you've come!' (to a man)
(b)	4. ఒసేయ్ వచ్చావా ? [oseey waccEEwaa?] 5. ఒసేయ్ వచ్చావుటే ? [oseey waccEEwuTee?]	'Hey, so you've come!' (to a woman)
(c)	6. ఏమర్రా వచ్చారురా ? [eemarraa waccEEr(u)raa?]	'Hey, so you've come! (to a group of persons)
(d)	7. ఏమోయ్ తిన్నావుటోయ్ ? [eemooy tinnaawuTooy?]	'Hey, so you've eaten!' (to a man or woman)
(e)	8. ఏమండీ తిన్నారండీ ? [eemaNDii tinnaaraNDii?] 9. ఏమండీ తిన్నారటండీ ? [eemaNDii tinnaaraTaNDii?] 10. ఏమండీ తిన్నారా అండీ ? [eemaNDii tinnaaraa aNDii?]	'Have you eaten?' (formal) (to a man or woman)
(f)	11. ఏం చేస్తున్నావురా ? [eem ceestunnaawuraa?]	'What are you doing?' (to a man)

12. ఏం చేస్తున్నావోయ్ ? 'What are you doing?'
[eem ceestunnaawooy?] (to a man or woman)

13. ఏం చేస్తున్నారండీ ? 'What are you doing?'
[eem ceestunnaaraNDii?] (formal)

14. ఏం చేస్తున్నావే ? 'What are you doing?'
[eem ceestunnaawee?] (to a woman)

(g) 15. ఓరి పిచ్చివాడా ! 'You crazy fellow!'
[oori picci waaDaa!]

16. ఓసి పిచ్చి పిల్లా ! 'You crazy girl!'
[oosi! picci pillaa!]

ఉ [u] in the imperative singular is replaced by అవ్ [aw] before a vocative clitic beginning with a vowel, e.g. వినవోయ్ [winawooy] (m.), వినవే [winawee] (f.) 'Listen!'

25.5. *Kinship terms and other terms in address:*

Model sentences:

1. అమ్మా ! 'Mother!'
[ammaa!]

2. తల్లీ ! 'Mother!'
[tallii!]

3. తాతా ! 'Old man!' (lit. grandfather!)
[taataa!]

4. శాస్త్రిగారూ ! 'Mr. Shastri!'
[śaastrigaaruu!]

5. రాముడా! రాముడూ! 'Ramudu!'
[raamuDaa! *or* raamuDuu!]

6. సుందరం ! 'Sundaram!'
[sundaram!]

7. మిత్రులారా ! 'Friends!'
[mitrulaaraa!]

8. సోదరులారా ! 'Brothers!'
[soodarulaaraa!]

9. దేవుడా ! ఎక్కడున్నావురా ? 'Oh God! where are you?'
[deewuDaa! ekkaDunnaawu raa?]

In calling or addressing a person the last vowel of the word or name by which the person is called is lengthened; if the last syllable is డు [Du], it may occasionally be changed to డా [Daa]. Words/names ending in అం [am] do not take a vocative suffix. The vocative plural suffix ఆరా [aaraa] is only used on formal occasions like platform speeches and in writings.

తల్లీ [tallii!] 'Mother'! is an affectionate form of address which can be used even to little girls. In Telugu it is common for relatives to address each other by their kinship terms; e.g.:

బావా	[baawaa!]	'brother-in-law!'
వదినా	[wadinaa!]	'sister-in-law!'
తమ్ముడూ	[tammuDuu!]	'younger brother!'

When addressing a God, a devotee may use the intimate form signalled by the clitic రా [raa] in Sentence 9.

25.6. *Model sentences:*

(a) 1. ఇదుగోనండీ అద్దె ! 'Here is the rent, Sir!'
[*idugoona*NDii adde!]

2. అదుగో! గుర్రం పరుగెత్తుతున్నది ! 'Look! there is a horse running!'
[*adugoo*! gurram parugettutunnadi!]

3. అరుగో మీ నాన్నగారు వచ్చారు ! 'Look, your father has come!'
[*arugoo* mii naannagaaru waccEEru!]

4. అడుగో మీ తమ్ముడు ! 'Look, there's your younger brother!'
[*aDugoo* mii tammuDu!]

(b) 1. తాళం చెవి ఏదీ ? 'Where is the key?'
[taaLam cewi *eedii*?]

2. మీ మనుమడు ఏడీ ? 'Where is your grandson?'
[mii manamuDu *eeDii*?]

3. మీ మామగారు ఏరీ ? 'Where is your father-in-law?'
[mii maamagaaru *eerii*?]

ఇదుగో [idugoo] 'look here' or 'here is' and అదుగో[adugoo] 'look there' or 'there is' are used when drawing attention to something visible. The corresponding forms ఇడుగో/అడుగో [iDugoo/aDugoo] (informal sing. m.) and ఇరుగో/అరుగో [irugoo/arugoo] (formal sing. m. or plural m. f.) are sometimes used, but ఇదుగో/అదుగో [idugoo/adugoo] can be used for human beings as well as for anything non-human. ఏదీ [eedii] (f. & n.), ఏడీ [eeDii] (m. sg.) ఏవీ [eewii] (n. pl.) and ఏరీ [eerii] (m. f. plur.) can be used as composite question words denoting 'where is . . . . . (person/thing)?' (distinguished for gender and number).

CHAPTER 26

Simple Sentences and the Use of Cases

26.1. A simple sentence has a single clause consisting minimally of a subject and a predicate. The subject is normally a noun phrase (NP) with a noun in the nominative as head of the construction, or a pronoun. A noun head may be preceded by one or more adjectives (adj.). If more than one adjective occurs, they are strictly ordered as follows:

Determiner	*Quantifier*	*Descriptive*[1]	*Noun (Head)*
ఆ [aa]	రెండు [reNDu]	కొత్త [kotta]	పుస్తకం [pustakam]
ఈ [ii]	మూడు [muuDu]	పాత [paata]	పుస్తకాలు [pustakaalu]
ఏ [ee]	నాలుగు [naalugu]	మంచి [manci]	
నా [naa]	రెండో [reNDoo]	తెల్లటి [tellaTi]	
నీ [nii]	మూడో [muuDoo]		
	నాలుగో [naalugoo]		

Numerals like అన్ని [anni], ఇన్ని [inni], ఎన్ని [enni], అందరు [andaru], ఇందరు [indaru], etc. can replace both the determiner and the quantifier categories. In some analyses, the descriptive adjectives are derived from the predicates of the underlying clauses; e.g.:

నా పుస్తకం కొత్తది → నా కొత్త పుస్తకం
[naa pustakam kottadi] [naa kotta pustakam.]

The predicate phrase (Pred P) consists of one or more optional

[1] Even within the descriptive adjectives it is possible to set up a hierarchy, but we ignore that problem here.

complement phrases (Comp) followed by a verb phrase (VP). A complement phrase is typically a noun phrase followed by postposition(s) (pp)[2] which relate it to the following main verb (V). A verb phrase mainly consists of a transitive/causative verb (Vt) or an intransitive verb (V int) optionally preceded by a manner adverbial (Adv. man). If the verb is transitive, it can be optionally preceded by a noun phrase which occurs as its direct object (DO).

Alternatively, the place of a verb may be taken by a noun phrase in the nominative case followed by a copula అవ్ [aw] 'to be, become' or ఉన్ [un] 'to be'. In affirmative sentences, the copula is dropped. In addition to the subject and the predicate, a simple sentence may also include optional Time and Place words which pertain to the whole proposition and not particularly to the Predicate phrase. The above description shows that simple sentences can be either verbal predications or nominal predications with copula deleted. The finite verb agrees with the subject in number, gender and person. Study the following sentences and their structural analysis.

26.2. *Model Sentences with analysis*

(a) *Declarative sentences* (Verbal Predications)

1. రాము వెళ్లేడు.
   [raamu weLLEEDu.]
   NP V int.
   'Ramu left.'

2. రాము ఇప్పుడే ఊరినించి వచ్చాడు.
   [raamu ippuDee uurininci waccEEDu.]
   NP Time NP-pp V int.
   'Ramu has just now come from town.'

3. మా అబ్బాయి ఎడమ చేతితో అన్నం తింటాడు.
   [maa abbaayi eDama ceet(i)too annam tiNTaaDu.]
   Det N | NP pp NP(DO) V t.
   Subject | Pred P
   'Our son eats food with (his) left hand.'

[2] A postposition (pp) stands for any case suffix or postposition, which will be cited by such names as accusative (acc.), dative (dat.), comitative (com.), instrumental (instr.), ablative (abl.), locative (loc.), etc.

4. రాము కమలకు పుస్తకం ఇచ్చాడు.
   [raamu kamalaku pustakam iccEEDu.]
   NP | NP pp NP(DO) V t.
   Subj. | Pred.P.
   'Ramu gave a book to Kamala'.

5. కమల ఒంటరిగా ఇంటికి వెళ్లలేకపోతున్నది.
   [kamala oNTarigaa iNTiki weLLaleeka-poo-tunnadi.]
   NP | Adv. man. NP pp V int.
   Subject | Pred. P.
   'Kamala is not able to go home alone.'

(b) *Declarative Sentences* (Non-verbal predications)

6. అది పుస్తకం (కాదు).
   [adi pustakam (kaadu).]
   Pn | NP copula
   Subj. | Pred. P.
   'That is (not) a book.'

7. వాళ్లు పెద్ద మనుషులు (కారు).
   [waaLLu pedda manuSulu (kaaru).]
   Pn | Adj. NP copula
   Subject | Pred. P.
   'They are (not) gentlemen.'

8. రాము నాకు తమ్ముడు (కాడు).
   [raamu naaku tammuDu (kaaDu).]
   NP | NP pp NP copula
   Subj. | Pred. P.
   'Ramu is (not) my younger brother.'

9. టోకియో అన్ని నగరాల్లోను పెద్దది.
   [Tookiyoo anni nagaraalloonu peddadi.]
   NP | Adj. NP pp NP
   Subject | Pred. P.
   'Tokyo is the largest of all cities.'

10. ఆయన ఈ ఊరికి కొత్త కాదు.
[aayana ii uuriki kotta (kaadu).]
NP — NP pp NP copula
Subject — Pred. P.

'He is (not) new to this town.'

Many more examples of nominal and verbal predications can be found in earlier chapters (for simple nominal predications see 6.3, 7.1, 7.7, 7.12, 8.1, 8.8, 8.11, 12.13-14, 13.1, 13.4(a), 13.8-11; for simple verbal predications, see Chapters 9, 10, and 14-16). In this and the following chapters when we use noun, verb, adjective and adverb we mean any one of the simple, complex or compound constructions of each of these form classes whose structure has been described in the respective chapters earlier.

26.3. The normal (unmarked) word order in the case of verbal predications is:
NP (Subj.)—(Time)—(Place)—(NP loc.) + (Np abl.) + (NP dat.) + (NP instr./com.)— (Adv. manner) — (NP acc. (dir. obj.)) + V(t./int.)
However, this order is flexible, e.g.

సుబ్బారావు	రేపు	పదిగంటలబండిలో
[subbaaraawu	reepu	padigaNTalabaNDiloo
NP (subject)	Time	NP (loc.)
మద్రాసు నుంచి	హైదరాబాదుకు	
madraasununci	haydaraabaaduku	
NP (abl.)	NP (dat.)	
సంసారంతో	నెమ్మదిగా	చేరతాడు.
samsaaramtoo	nemmadigaa	ceerataaDu.]
NP (com.)	Adv. (man.)	V (int)

'Tomorrow Subbarao will slowly get to Hyderabad from Madras with (his) family by the 10 o'clock train'. The phrase which gets the 'focus' in information is moved to the position closest to the verb; e.g.

సుబ్బారావు . . . . . . రేపు చేరతాడు.
1. [subbaaraawu . . . . . . reepu ceerataaDu.]

సుబ్బారావు . . . . . . నెమ్మదిగా చేరతాడు.
2. [subbaaraawu . . . . . . nemmadigaa ceerataaDu.]

సుబ్బారావు . . . . . . సంసారంతో చేరతాడు.
3. [subbaaraawu . . . . . . samsaaramtoo ceerataaDu.]

సుబ్బారావు . . . . . . పదిగంటలబండిలో చేరతాడు.
4. [subbaaraawu . . . . . . padigaNTalabaNDiloo ceerataaDu.]

సుబ్బారావు . . . . . . హైదరాబాదుకు చేరతాడు.
5. [subbaaraawu . . . . . . haydaraabaaduku ceerataaDu.]

సుబ్బారావు . . . . . . మద్రాసు నుంచి చేరతాడు.
6. [subbaaraawu . . . . . . madraasununci ceerataaDu.]

While the position of the verb as final constituent is fairly fixed in declarative sentences, the position of the subject need not be; so the speaker may choose any other constituent as the 'topic' and shift it to the sentence initial position; e.g.

(a) రామయ్య ఇడ్లీలు సాంబారుతో తిన్నాడు.
[raamayya iDLiilu saambaarutoo tinnaaDu (normal sentence).]
'Ramayya ate idlies with sambar.'

(b) ఇడ్లీలు సాంబారుతో రామయ్య తిన్నాడు.
[iDLiilu saambaarutoo raamayya tinnaaDu.]
Topic: [iDLiilu];
Focus: [raamayya].

(c) సాంబారుతో రామయ్య ఇడ్లీలు తిన్నాడు.
[saambaarutoo raamayya iDLiilu tinnaaDu.]
Topic: [saambaarutoo];
Focus: [iDLiilu].

Sentences (b), (c) depart from the normal word order to topicalise different NP constituents by pushing them to the initial position and by focussing certain other items by pushing them closer to the finite verb.

26.4. When the predicate refers to a 'state' (physical or psycho-

logical) as opposed to an 'action', the subject generally takes a dative case optionally while the phrase denoting the 'state' occurs in the nominative; in some cases the stative occurs as a manner adverbial followed by the verb 'to be' (see also 23.7); e.g.

1. (a) వాడికి ఆకలిగా ఉంది.
[waaDiki aakaligaa undi.]
'He is hungry' (lit. to him hunger-like is) (focus on state).

(b) వాడికి ఆకలి వేస్తున్నది.
[waaDiki aakali weestunnadi.]
'He is feeling hungry.'

(c) వాడు ఆకలిగా ఉన్నాడు.
[waaDu aakaligaa unnaaDu.]
'He is hungry.' (focus on possessor of state)

(d) వాడికి ఆకలి ఎక్కువ.
[waaDiki aakali ekkuwa.]
'He has a great appetite.'

2. (a) నాకు చలిగా ఉంది.
[naaku caligaa undi.]
'I am cold.'

(b) నాకు చలి వేస్తున్నది.
[naaku cali weestunnadi.]
'I am feeling cold.'

3. (a) నాకు పుస్తకం కావాలి.
[naaku pustakam kaawaali.]
'I want a book.'

(b) వాడికి తెలివి లేదు.
[waaDiki teliwi leedu.]
'He has no intelligence.'

Verbs like 'want' and 'have' are expressed in Telugu by putting the NP denoting the possessor or experiencer in the dative followed by a verb కావాలి [kaawaali] 'is needed' or ఉన్ [un] 'to be' or లే [lee] 'not to be', as in Sentences 3(a) and (b).

26.5. Nominal predications are called equative sentences. Here the noun phrase which occurs in the predicate position has the nominative case, agreeing with the subject in number, gender and person (see 6.3, 7.1, 8.1). The predicate phrase is used 'generically' without locating the content of the message in the time scale as past, present or future. The two parts of the sentence, subject and predicate are coreferential (also cf. 10.5); e.g.

రామారావు మంచివాడు.
[raamaaraawu manciwaaDu.]
'Ramarao is a good person.'

మనం తెలుగు వాళ్లం.
[manam telugu waaLLam.]
'We are Telugus.'

In affirmative sentences the copula అవ్ [aw] is deleted; it appears only in negative sentences or when the sentence is converted into a subordinate clause and attached to another main clause; e.g.

మనం తెలుగు వాళ్లం కాము.
[manam telugu waaLLam *kaamu*.]
'We *are not* Telugus.'

మనం తెలుగు వాళ్లం అయి మన భాషకు ఏం చేశాం ?
[manam telugu waaLLam *ayi* mana bhaaSaku eem ceesEEm?]
'What have we done for our language, we (being) Telugus?'

A subtype of verbless sentences, i.e. nominal predications, has an abstract adjective as the predicate which does not carry agreement with the subject (see 12.13); e.g.

ఆ కొండ ఎత్తు.
[aa koNDa ettu.]
'That hill is high.'

మామిడిపండు తీపి.
[maamiDipaNDu tiipi.]
'The mango is sweet.'

కమల పొడుగు.
[kamala poDugu.]
'Kamala is tall.'

Here, the predicates necessarily refer to properties which cannot be controlled by human effort or interference. Even the dative subject sentences can take abstract nouns as predicates but such predicates have to carry adjectival modifiers or be inherently "marked":

వెంకయ్యకు పిచ్చి.
[wenkayyaku picci.]
'Venkayya is mad.'

రమణయ్యకు చెవుడు.
[ramaNayyaku cewuDu.]
'Ramanayya is deaf.'

విజయవాడలో చచ్చే ఎండలు.
[wijayawaaDaloo caccee eNDalu.]
'Terrible heat in Vijayawada.'

In the last sentence with climatic state as predicate, we may posit the deletion of ఉన్ [un] 'to be' from the underlying sentence.

26.6. One or more of the clitics may be attached to a simple sentence or to any of its constituent categories (see Chapter 24 for details); e.g.

ఆయన నిన్ననేటగదా మద్రాసునుంచి వచ్చారు. 'It seems he came from
[aayana ninnaneeTagadaa Madras yesterday; is
madraasununci waccEEru.] that so?'

In imperative sentences the subject may be optionally deleted:

(నువ్వు) వెళ్ళు. [(nuwwu) weLLu!] 'Go!' (2nd sg.)
(మీరు) వెళ్లండి. [(miiru) weLLaNDi!] 'Go!' (2nd pl.)

The subjects of imperative sentences undergo change in indirect reporting (see 29.4).

అతను నన్ను వెళ్లమన్నాడు. 'He asked me to go.'
[atanu nannu weLLam annaaDu.]

from:

అతను 'నువ్వు వెళ్ళు' అన్నాడు. 'He said (to me), (you)
[atanu 'nuwwu weLLu' annaaDu.] go!'

26.7. Interrogative and imperative sentences can be derived from simple sentences by certain processes called transformations. A transformation may add, delete, transpose or displace certain elements in a sentence and thereby bring about structural changes in the sentence. The deletion of the subject in imperative sentences and its replacement in indirect reporting have been treated above (26.6). Other changes operating on imperative sentences are treated in 29.4.

Interrogative sentences are derived in two ways:

(1) By adding the clitic ఆ [aa] at the end of a declarative sentence to elicit a 'yes-no' answer. It can also be attached to any other constituent of the sentence that is sought to be questioned (see 24.3);

(2) A question word may be introduced in the position of a noun phrase to elicit fresh information: e.g.

ఎక్కడ [ekkaDa] 'where'
ఎప్పుడు [eppuDu] 'when'
ఎందుకు [enduku] 'why'
ఎవరు [ewaru] 'who'
ఏమిటి [eemiTi] 'what'

ఎవడు [ewaDu] 'who' (male person)
ఎవతె [ewate] 'who' (female person)
ఎంత [enta] 'how much'
ఎందరు [endaru] 'how many' (persons)
ఎన్ని [enni] 'how many' (things),

etc., (See Chapters 7 and 11) e.g.

1. (a) రమణారావు నిద్రపోతున్నాడా ? 'Is Ramana Rao sleeping?'
[ramaNaaraawu nidra poo
tunnaaDaa?]

(b) శర్మగారు ప్రొఫెసరా? 'Is Mr. Sarma a
[śarmagaaru professaraa?] Professor?'

2. మీరు ఇక్కడినుంచి ఎక్కడికి వెళ్తారు ? 'Where will you go from
[miiru ikkaDinunci ekkaDiki here?'
weLtaaru?]

It is not possible to have both types of question introduced in the same simple sentence. It is possible, however, to have more than one question word in a sentence; e.g.

ఎవరు ఎవరికి ఏం ఎప్పుడు ఎందుకు ఇచ్చారు ? 'Who gave what to whom,
[ewaru ewariki eem eppuDu when and why?'
enduku iccEEru?]

Though unusual, this sentence is perfectly grammatical in Telugu.

26.8. A finite verb can be converted into a nominal in two ways: (1) by replacing the tense-mode and personal suffix by అటం / అడం [aTam/aDam] (see Chapter 21) or (2) by replacing the personal suffix by 3rd neuter sg. ది [di]; e.g.

1. (a) వారు ఎప్పుడు వస్తారు ? 'When will he come?'
[waar(u) eppuDu wastaaru?]

(b) వారు ఎప్పుడు వచ్చారు ? 'When did he come?'
[waar(u) eppuDu waccEEru?]

→ (c) వారు రావటం ఎప్పుడు ?
[waaru raawaTam eppuDu?][3]

[3] Hereafter an arrow → is used to indicate that the sentence is derived by transformation from the preceding sentences.

→ (d) వారు ఎప్పుడు రావటం ?
[waaru eppuDu raawaTam?]
(lit) 'when (is/was) his coming?'

Under the అటం [aTam] transformation, the question word of an interrogative sentence can be moved to the sentence final position, whereby it is focussed. It is also possible to keep the unmarked word order as in the input sentence.

When the ది [di] transformation is employed, one of the non-verbal constituents is converted into a predicate and moved to the post-verbal position. The resulting sentence then becomes a nominal predication (NP + NP type) (see e.g. 21.16); e.g.

2. (a) రాము నిన్న కమలకు పుస్తకం ఇచ్చాడు.
[raamu ninna kamalaku pustakam iccEEDu.]
'Ramu gave a book to Kamala yesterday.'

(b) నిన్న కమలకు పుస్తకం ఇచ్చింది -- రాము.
[ninna kamalaku pustakam iccindi raamu.]
'It was Ramu who gave a book to Kamala yesterday.'

(c) రాము నిన్న పుస్తకం ఇచ్చింది — కమలకు.
[raamu ninna pustakam iccindi kamalaku.]
'It was to Kamala that Ramu gave a book yesterday.'

(d) రాము నిన్న కమలకు ఇచ్చింది -- పుస్తకం.
[raamu ninna kamalaku iccindi pustakam.]
'It was a book that Ramu gave to Kamala yesterday.'

(e) రాము కమలకు పుస్తకం ఇచ్చింది --- నిన్న.
[raamu kamalaku pustakam iccindi ninna.]
'It was yesterday that Ramu gave a book to Kamala.'

These sentences, like other nominal predications, can be negated by కాదు [kaadu].

The nominalized verb can still retain its sentence final position if a clitic is attached to any of the non-final constituents of the sentence, thereby shifting the focus to that element, e.g.

3. (a) రామూ నిన్న కమలకు పుస్తకం ఇచ్చింది ?
[raam(u)aa ninna kamala ku pustakam iccindi?]
'Was it Ramu that gave a book to Kamala yesterday?'

(b) రాము నిన్న కమలకుటగదా పుస్తకం ఇచ్చింది ?
[raamu ninna kamalakuTagaadaa pustakam iccindi?]
'Wasn't it to Kamala that Ramu gave a book yesterday?'

The Uses of Postpositional phrases

26.9. As can be seen from the illustrative sentences given in 26.2, the verb which is the nuclear constituent of a predicate phrase may be in construction with one or more noun phrases carrying postpositions within the predicate phrase. There is a close relationship (including co-occurrence restrictions) between the verb and the post-positional phrase that co-occurs with it. Some of these have been treated in Chapter 9. A few more typical noun phrases with post-positions which occur in construction with specific verbs are treated below.

1. ACCUSATIVE CASE ను/ని [*nu*/*ni*].

Almost all transitive verbs can take NP as DO marked with the accusative sign ను/ని [nu/ni] if it is [+ Animate] and by ∅ or no suffix if it is [– Animate] (See 9.4 and 9.7).

2. INSTRUMENTAL-COMITATIVE తో [*too*].

(a) The Instrumental meaning is signalled if the NP is [– Animate] occurring with such verbs as 'strike', 'bite', 'kill', 'measure', 'cut', 'sweep', etc., requiring an instrument or instruments in accomplishing the action denoted by the verb; e.g.

1. రాము పాముని కర్రతో కొట్టాడు.
[raamu paamunu karratoo koTTEEDu.]
'Ramu hit the snake with a stick.'

2. కమల కలంతో పరీక్ష రాసింది.
[kamala kalamtoo pariikSa raasindi.]
'Kamala wrote an examination with a pen.'

3. వాణ్ణి ఎద్దు కొమ్ములతో పొడిచింది.
[waaNNi eddu kommulatoo poDicindi.]
'The bullock butted him with its horns.'

(b) If the suffix తో [too] occurs with a NP marked for [+ Animate], it carries the comitative meaning, when it functions as complement to motion verbs such as 'come', 'go', 'run', 'fly'; e.g.

1. రాముడు సీతతో అడవికి వెళ్ళాడు.
[raamuDu siitatoo aDawiki weLLEEDu.]
'Rama went to forest along with Sita.'

2. దొంగ డబ్బులసంచితో పరిగెత్తాడు. — 'The thief ran away with the money bag.'
[donga Dabbulasancitoo parigettEEDu.]

3. కుక్క మాంసం ముక్కతో పరిగెత్తింది. — 'The dog ran away with a piece of meat.'
[kukka maamsam mukkatoo parigettindi.]

(c) When a NP refers to controllable psychosomatic states such as anger, hunger, suspicion, pregnancy, sickness, etc., it takes తో [too] in the comitative sense; e.g.

1. కమల ఆకలితో ఉంది. — 'Kamala is hungry.'
[kamala aakalitoo undi.]

2. కమల కడుపుతో ఉంది. — 'Kamala is pregnant.'
[kamala kaDuputoo undi.]

3. వాడు నావైపు కోపంతో చూశాడు. — 'He looked at me in anger.'
[waaDu naawaypu koopamtoo cuusEEDu.]

(d) తో [too] suffixed to a NP in construction with verbs such as 'rest', 'sit', 'lie', signals comitative meaning; e.g.

1. రాము కమలతో పడుకొన్నాడు. — 'Ramu slept with Kamala.'
[raamu kamalatoo paDukonnaaDu.]

(e) With verbs like 'join', 'meet', 'fight', 'wrestle', requiring two simultaneous participants, a NP can take తో [too] in comitative sense; e.g.

1. అమెరికా వియత్నాంతో యుద్ధం చేసింది. — 'America fought with Vietnam.'
[amerikaa viyatnaamtoo yuddham ceesindi.]

2. నేను వాడితో కుస్తీ పట్టాను. — 'I wrestled with him.'
[neenu waaDitoo kustii paTTEEnu.]

(f) With verbs like 'speak', 'tell' (but not 'ask'), the Hearer or the Recipient NP carries తో [too] as a comitative suffix; e.g.

1. రాము కమలతో ఆవిషయం చెప్పాడు. — 'Ramu told Kamala that matter.'
[raamu kamalatoo aa wiSayam ceppEEDu.]

2. ఆయన నాతో ఎప్పుడూ తెలుగులోనే మాట్లాడుతాడు. — 'He always speaks to me only in Telugu.'
[aayana naatoo eppuDuu telugu-loonee maaTlaaDutaaDu.]

3. DATIVE CASE కు [*ku*] *(→ కి [ki] after stems ending in front vowels).*

This case suffix is added to a NP in a variety of uses as follows:

(a) When a NP carrying the semantic feature [+ Goal] co-occurs with verbs of motion 'go', 'proceed', etc.; e.g.

కమల ఇంటికి వెళ్ళింది — 'Kamala went home.'
[kamala iNTiki weLLindi.]

(b) When a NP occurs as an indirect object of verbs like 'tell' 'give', 'serve', and with speech verbs like 'tell', 'relate', 'narrate' (but not 'ask', 'converse'); e.g.

1. కమల రాముకు పుస్తకం ఇచ్చింది. — 'Kamala gave a book to Rama.'
[kamala raamuku pustakam iccindi.]

2. వాడు నాకు ఆసంగతి చెప్పాడు — 'He told me that matter.'
[waaDu naaku aa sangati ceppEEDu.]

(c) Where the NP denotes the possessor of a state (psychosomatic) co-occurring with the verb 'to be' or with inceptive verbs 'get', 'come', etc.; e.g.

1. కమలకు కోపంగా ఉంది. — 'Kamala is angry.'
[kamalaku koopamgaa undi.]

2. కమలకు కోపం వచ్చింది. — 'Kamala got angry' (lit. To Kamala, anger came).
[kamalaku koopam waccindi.]

Even stative verbs like 'want', 'know' require the complement NP to carry the dative suffix; e.g.

1. కమలకు మొగుడు కావాలి. 'Kamala needs a husband'.
[kamalaku moguDu kaawaali.]

2. కమలకు రాము తెలుసు. 'Kamala knows Ramu.'
[kamalaku raamu telusu.]

(d) Where a NP refers to a 'natural cause' (rain, sun, wind) of the action denoted by the verb; e.g.

1. ఆ చెట్టు గాలికి పడిపోయింది. 'That tree fell on account of the wind.'
[aa ceTTu gaaliki paDipooyindi.]

2. ఎండకు ఆమె మొహం నల్లబడ్డది. 'Her face became dark due to the sun.'
[eNDaku aame moham nalla-baDDadi.]

(e) In a NP marked for [+Purpose] with verbs such as 'come', 'go', etc.; e.g.

1. వాడు స్నానానికివెళ్ళాడు. 'He went for (taking) a bath.'
[waaDu snaanaaniki weLLEEDu.]

2. ఆవు మేతకు వెళ్ళింది. 'The cow has gone for grazing.'
[aawu meetaku weLLindi.]

(f) As in the case of 'goal', in a NP meaning a focal point of time relating to the action denoted by the verb; e.g.

1. మనం అయిదుగంటలకు కలుసుకొందాం. 'We will meet at five o'clock.'
[manam ayduga NTalaku kalusukondaam.]

(g) A NP referring to a mode of transport which has scheduled times for arrival or departure is treated as a time NP explained in (f); e.g.

రాము తొమ్మిదిగంటల బండికి వస్తాడు. 'Ramu will come by the nine o'clock train.'
[raamu tommidigaNTala baNDiki wastaaDu.]

(h) The dative suffix is also used to express adnominal relations, particularly in kinship expressions of the type 'X has a certain relation to Y'; e.g.

1. రాము కమలకు భర్త. 'Ramu is the husband of Kamala.'
[raamu kamalaku bharta.]

2. వాడు నాకు తమ్ముడు. 'He is my younger brother.'
[waaDu naaku tammuDu.]

3. ఇవేళ ఆఫీసుకు సెలవు. 'Today is a holiday for the office.'
[iwEELa aafiisuku selawu.]

Alternatively, the genitive form is used, i.e.

రాము కమల భర్త. [raamu kamala bharta.]

వాడు నాతమ్ముడు. [waaDu naa tammuDu.]

4. Purposive కోసం [*koosam*].

A NP referring to a purpose with an implied need rather than a habit may carry కోసం [koosam] when it occurs with a variety of verbs like 'go', 'try', 'aspire for' and 'suffer'; e.g.

1. వాడు డబ్బు కోసం ప్రయత్నిస్తున్నాడు. 'He is trying for money.'
[waaDu Dabbukoosam prayatnistunnaaDu.]

2. నేను మందు కోసం వెళ్ళాను. 'I went for medicine.'
[neenu mandukoosam weLLEEnu.]

It would be odd to say స్నానంకోసం [snaanamkoosam] instead of స్నానానికి [snaanaaniki] 'for a bath' (See 3e above)

5. Comparative కన్న [*kanna*], కంటె [*kaNTe*].

Where two NPs occur in a comparative relationship with respect to a verbal or adjectival predicate, the NP denoting the compared takes the postposition కన్న [kanna] or కంటె [kaNTe]; e.g.

1. రాము కమల కంటె పొడుగు. 'Ramu is taller than Kamala.'
[raamu kamalakaNTe poDugu.]

2. ఇది నా కన్న ఎక్కువ ఎవరికి తెలుసు? 'Who knows this more than I?'
[idi naakanna ekkuwa ewariki telusu?]

6. Locative లో [*loo*], లోపల [*loopala*] 'in, inside'.

(a) Very often this is used with the verb 'to be' in the sense of 'be', 'exist', 'reside', 'live'; e.g.

1. మా ఊళ్ళో కాలేజి ఉంది. 'There is a college in our village.'
[maa uuLLoo kaaleejii undi.]

2. రాము ఇంట్లో ఉన్నాడు. 'Ramu is at home.'
[raamu iNTLoo unnaaDu.]

(b) When two NPs co-occur in a superlative relationship, the one which refers to the universe compared takes లో [loo], or లోపల [loopala].

1. మీలో ఎవడు పెద్దవాడు? 'Who is the eldest of you (all)?'
[miiloo ewaDu peddawaaDu?]

2. అన్ని నగరాల్లోకి టోక్యో పెద్దది. 'Tokyo is the largest of all cities.'
[anni nagaraallooki Tookyoo peddadi.]

The postpositions లో [loo], లోపల [loopala] can combine with the dative కు/కి [ku/ki] or the ablative నుంచి/నించి [nunci/ninci] to form complex cases; e.g.

1. రాము ఇంట్లోకి వెళ్ళాడు. 'Ramu went into the house.'
[raamu iNTLooki weLLEEDu.]

2. కమల ఇంట్లోనించి వచ్చింది. 'Kamala came out of (the inside of) the house.'
[kamala iNTLooninci waccindi.]

Other kinds of locatives marked by అ [a] and న [na] have been discussed in 9.13(e).

7. ABLATIVE నుంచి/నించి [*nunci*/*ninci*]

A NP denoting time or place may take this suffix both in the sense of a particular point in the space-time dimension or a continuum; e.g.

1. ఆయన లండన్‌నుంచి వచ్చాడు. 'He came from London.'
[aayana laNDannunci waccEEDu.]

2. రెండు గంటలనుంచి వాన కురుస్తున్నది. 'It has been raining for two hours.'
[reNDugaNTalanunci waana kurustunnadi.]

నుండి [nuNDi] and నుంచి/నించి [nunci/ninci] are historically derived from the verb ఉండి [uNDi], 'having been' added to a locative stem of a noun ending in న్ [n], e.g. ఇంటన్+ఉండి [iNTan+uNDi] 'having

been in the house (>from the house)'. These postpositions can also occur after other forms denoting location లోపల [loopala] 'inside', బయట [bayaTa] 'outside', మీద [miida] 'above', పయిన [payina] 'above', కింద [kinda] 'below', అడుగు [aDugu] 'bottom', etc.

26.10. There are three postpositions which occur after NPs carrying accusative inflection, viz. కూర్చి [kuurci], గురించి [gurinci], 'about' and బట్టి [baTTi] 'because of'. These are historically past participles of verbs *కూర్చు, *గురించు, *పట్టు [*kuurcu, *gurincu, *paTTu] which are obsolete in the sense in which these postpositions are presently used. There are no other surviving members of the paradigms of these stems.

Semantically and syntactically these behave like the other postpositions in that they convert NPs as complements of verbs in the predicate phrase; e.g.

1. వాళ్ళు నన్ను గురించి/గూర్చి మాట్లాడుకొంటున్నారు. 'They are talking about me.'
[waaLLu nannugurinci/guurci maaTLaaDukoNTunnaaru.]

2. మీ మాటల్ని బట్టి ఆయన సంగతి తెలిసింది. 'We knew about him because of your words.'
[mii maaTal (a) ni baTTi aayana sangati maaku telisindi.]

The usages of the other postpositions have been illustrated in 9.13 and 9.15.

CHAPTER 27

Coordination: Compound Sentences

27.1. Coordination is a grammatical relation, by which two or more clauses or phrases which possess 'compatibility' or 'incompatibility' can be conjoined within a sentence. Coordination is expressed in English by conjunctions such as 'and', 'or', 'but'. These denote additive, alternative and adversative relationships respectively.

In Telugu two clauses can be conjoined by 'and' or 'or' relations in a co-ordinate or compound sentence provided they are both nominal predications or verbal predications. Some other restrictions also apply which will be illustrated below.

'And' / 'or' Relationship

27.2. CLAUSE & PHRASE CONJUNCTION (NOMINAL PREDICATIONS):

Model sentences:

1. (a) కమల తెలివైనది. [kamala teliw(i)aynadi.] — 'Kamala is intelligent.'
   (b) కమల అందమైనది. [kamala andamaynadi.] — 'Kamala is beautiful.'
   → (c) కమల తెలివైనదీ అందమైనదీ. [kamala teliwaynadii andamaynadii.] — 'Kamala is intelligent and beautiful.'
   → (d) కమల తెలివైనదే కాకుండా అందమైనదికూడా. [kamala teliwayanadee kaakuNDaa andamayanadi kuuDaa.] — 'Kamala is not only intelligent, but also beautiful.'

2. (a) కమల అక్క. [kamala akka.] — 'Kamala is the elder sister.'
   (b) విమల చెల్లెలు. [wimala cellelu.] — 'Vimala is the younger sister.'

   → (c) కమలా విమలలు అక్కాచెల్లెళ్ళు. [kamalaa wimalalu akkaacelleLLu.] — 'Kamala and Vimala are (elder and younger) sisters.'

3. (a) రామయ్య అన్న. [raamayya anna.] — 'Ramayya is the elder brother.'
   (b) వెంకయ్య తమ్ముడు. [wenkayya tammuDu.] — 'Venkayya is the younger brother.'
   → (c) రామయ్యా వెంకయ్యలు అన్నాదమ్ములు [ramayyaa venkayyalu annaadammulu.] — 'Ramayya and Venkayya are (elder and younger) brothers.'

4. (a) మాకు ముగ్గురు పిల్లలు. [maaku mugguru pillalu.] — 'We have three children.'
   (b) వాళ్ళకు ముగ్గురు పిల్లలు. [waaLLaku mugguru pillalu.] — 'They have three children.'
   → (c) మాకూ వాళ్ళకూ ముగ్గురు ముగ్గురు పిల్లలు. [maakuu waaLLakuu mugguru mugguru pillalu.] — 'We and they have three children each.'

5. (a) కమల పొడుగు. [kamala poDugu] — 'Kamala is tall.'
   (b) విమల పొడుగు. [wimala poDugu.] — 'Vimala is tall.'
   → (c) కమలా విమలా పొడుగు. [kamalaa wimalaa poDugu.] — 'Kamala and Vimala are tall.'

6. (a) ఆయన పెద్దమనిషి. [aayana peddamaniSi.] — 'He is a gentleman.'
   (b) మీరు పెద్ద మనిషి. [miiru pedda maniSi.] — 'You are a gentleman.'
   → (c) ఆయనా మీరూ పెద్దమనుషులు. [aayanaa miiruu pedda manuSulu.] — 'He and you are gentlemen.'

In the above NP predications the (c) type can be said to be grammatically derived from the (a) and (b) types. In Sentences 1(a) and (b)

the subject is the same, therefore, the repeated subject of (b) is deleted and the clause final vowels are lengthened in conjoining the two. If the speaker believes that two qualities like 'intelligence' and 'beauty' are a rare but desirable combination, he may use Sentence 1 (d) for a 'not only . . . but also' type of conjunction.

This is accomplished by adding ఏ కాకుండా [ee kaakuNDaa] (lit. 'not being only') at the end of the first clause and by adding కూడా [kuuDaa] 'also' at the end of the second. Such a construction would not be possible if one was referring to noncomparable qualities; the following sentence would, therefore, be ungrammatical or at least odd:

*ఆమె అందమైనదే కాకుండా పొట్టిది. [aame andamaynadee kaa-kuNDaa poTTidi.]	'She is not only beautiful but also short.'

Sentences 2 (a), (b) and 3 (a), (b) are transformed into 2 (c) and 3 (c) by a compounding process. Note that when the two subjects and the two predicates are compounded they add the plural suffix, and the final vowel of the first member of the compound is lengthened denoting the 'and' relationship; similar expressions occur in kinship organisation; e.g.

తల్లిదండ్రులు [tallidaNDrulu]	'father and mother'
అన్నావదినలు [annaawadinalu]	'elder brother and his wife'
అత్తామామలు [attaamaamalu]	'Mother-in-law and father-in-law'
బావామరుదులు [baawaa marudulu]	'brothers-in-law'

Such items have lost their syntactic origin and become lexicalized as nominal compounds. For instance, in sentences like—

అతనికి ముగ్గురు అక్కాచెల్లెళ్ళు. [ataniki mugguru akkaa-celleLLu.]	'He has three sisters (elder and younger).'
మేం నలుగురం అన్నాదమ్ములం. [meem naluguram annaadam-mulam.]	'We are four brothers (elder and younger).

it is not possible to derive the compound words from underlying clauses through conjunction. In 4 (c) all items except the last are repeated; if one of the numerals is omitted, the sentence is ambiguous—meaning 'We and they have three children'. Alternatively, the repeated numeral is replaced by the suffix ఏసి [eesi], 'at the rate of';

మాకూ వాళ్ళకూ ముగ్గురేసి పిల్లలు. [maakuu waaLLakuu muggur (u)eesi pillalu.]	'We and they have three children each.'

In Sentence 5 (c) both members of the co-ordinated nouns have lengthened final vowels but the identical predicate is unchanged, since it is an abstract noun, as opposed to Sentence 6 (c) where it is pluralised. We gather from the above examples that the coordinated elements (where they are different nouns with comparable status) undergo the process of compounding by lengthening the vowel of the first member. Secondly, of the repeated phrases the second one is dropped in coordination unless it is a numeral. Syntactically derived coordinate phrases tend to become lexicalised as nominal compounds.

27.3. *Model sentences:*

1. (a) ఆమెకు మొగపిల్లవాడా ? [aameku moga pillawaaDaa ?]	'Does she have a male child?'
(b) ఆమెకు ఆడపిల్లా? [aameku aaDapillaa ?]	'Does she have a female child?'
→(c) ఆమెకు మొగపిల్లవాడా, ఆడపిల్లా ? [aameku moga pillawaa-Daa, aaDapillaa ?]	'Does she have a male or a female child?'
2. (a) ఆయన ప్రొఫెసరుగారా ? [aayana profesarugaaraa ?]	'Is he a professor?'
(b) ఆయన డాక్టరుగారా ? [aayana DaakTarugaaraa ?]	'Is he a doctor?'
→(c) ఆయన ప్రొఫెసరుగారా, డాక్టరుగారా ? [aayana profesarugaaraa, DaakTarugaaraa ?]	'Is he a professor or a doctor?'

3. (a) కమల విమల కంటె తెలుపా?
[kamala wimala kaNTe telupaa?]
'Is Kamala fairer than Vimala?'

(b) కమల విమల కంటె నలుపా?
[kamala wimala kaNTe nalupaa?]
'Is Kamala darker than Vimala?'

→ (c) కమల విమల కంటె తెలుపా నలుపా?
[kamala wimala kaNTe telupaa nalupaa?]
'Is Kamala fairer or darker than Vimala?'

4. (a) ఆయన మీకు ఆఫీసరా?
[aayana miiku aafiisaraa?]
'Is he your officer?'

(b) ఆయన మాకు ఆఫీసరా?
[aayana maaku aafiisaraa?]
'Is he our officer?'

→ (c) ఆయన మీకా మాకా ఆఫీసరు?
[aayana miikaa maakaa aafiisaru?]
'Is he your officer or ours?'

The above sentences illustrate coordination of interrogatives by 'or' relationship. When two yes-no type questions are coordinated there is a change in the intonation pattern. The first clause has a slow mid-rising contour (↗) replacing a steep mid-rising contour (↑) and the second has a mid-falling contour (↘). The equivalent noun phrases (Equi NP) are deleted from the second sentence. In Sentence 4, since the alternation is focussed on the elements మీకు [miiku] 'to you' and మాకు [maaku] 'to us', the question morpheme is attached to them, and the equi NPs in the second clause are deleted.

27.4. Clause conjunction (Verbal predications)

Model sentences:

1. (a) రాము ఇంటికి వెళ్తాడు/వెళ్ళాడు.
[raamu iNTiki weLtaaDu/weLLEEDu.]
'Ramu goes/went home.'

(b) రాము పేపరు చదువుతాడు.
[raamu peeparu caduwutaaDu.]
'Ramu reads the newspaper.'

(c) రాము ఇంటికి వెళ్ళి పేపరు చదువుతాడు.
[raamu iNTiki weLLi, peeparu caduwutaaDu.]
'Ramu goes (went) home and reads the newspaper.'

2. (a) రాము ఇంటికి వెళ్ళాడు.
[raamu iNTiki weLLEEDu.]
'Ramu went home.'

(b) కమల ఇంటికి వెళ్ళింది.
[kamala iNTiki weLLindi.]
'Kamala went home.'

(c) రామూ కమలా ఇద్దరూ ఇంటికి వెళ్ళారు.
[ramuu kamalaa (iddaruu) iNTiki weLLEEru.]
'Both Ramu and Kamala went home.'

→ (d) వాళ్ళు ఇద్దరూ ఇంటికి వెళ్ళారు.
[waaLL(u) iddaruu iNTiki weLLEEru.]
'Both of them went home.'

3. (a) రాము ఇడ్లీలు తిన్నాడు.
[raamu iDLiilu tinnaaDu.]
'Ramu ate idlies.'

(b) రాము కాఫీ తాగాడు.
[raamu kaafii taagEEDu.]
'Ramu drank coffee.'

→ (c) రాము ఇడ్లీలు తిని, కాఫీ తాగాడు.
[raamu iDLiilu tini, kaafii taagEEDu.]
'Ramu ate idlies and drank coffee.'

→ (d) రాము ఇడ్లీలూ తిన్నాడు, కాఫీ తాగాడు.
[raamu iDLiiluu tinnaaDu, kaafii taagEEDu.]
'Ramu ate idlies and drank coffee as well.'

4. (a) రాము ఇంటికి వెళ్ళాడు.
[raamu iNTiki weLLEEDu.]
'Ramu went home.'

(b) కమల బజారుకు వెళ్ళింది.
[kamala bajaaruku weLLindi.]
'Kamala went to the bazaar.'

→ (c) రాము ఇంటికీ, కమల బజారుకూ వెళ్ళారు.
[raamu iNTikii, kamala bajaarukuu weLLEEru.]
'Ramu went home and Kamala to the bazaar.'

5. (a) రాము తొందరగా నడుస్తాడు.
[raamu tondaragaa naDustaaDu.]
'Ramu walks fast.'

(b) కమల మెల్లగా నడుస్తుంది.
[kamala mellagaa naDustundi.]
'Kamala walks slowly.'

→(c) రాము తొందరగాను కమల మెల్లగాను నడుస్తారు. [raamu tondaragaanu kamala mellagaanu naDustaaru.] — 'Ramu walks fast and Kamala slowly.'

6. (a) నువ్వు ఇంటికి వెళ్ళు. [(nuwwu) iNTiki weLLu!] — 'Go home!'

(b) నువ్వు అన్నం తిను. [(nuwwu) annam tinu!] — 'Eat food!'

→(c) నువ్వు ఇంటికివెళ్ళి అన్నంతిను. [(nuwwu) iNTiki weLLi annam tinu!] — 'Go home and eat!'

The foregoing sentences illustrate coordination of two clauses or phrases. Even the phrase coordination is derived from two underlying clauses. The process of coordination can be extended to more than two clauses. Here the coordinated clauses with the 'and' relationship are both verbal predications. Sentences 1 (a), (b) have identical subjects. They are coordinated by dropping the Equi NP in the second sentence and by converting the finite verb of the first clause into a perfective participle. (Many more examples can be found in 18.3 ff.) This is one of the ways of expressing two consecutive actions within a single sentence. Although the perfective participle appears to make the (a) clause subordinate in its surface form, semantically we have to treat this as a case of clause coordination. Where the subjects are different but the predicates identical, one of the identical Pred Ps can be deleted and the two subject NPs coordinated by lengthening their final vowels as in the case of nominal predications (see 27.2). A quantifier (like ఇద్దరూ [iddaruu] in 2 (c)) can be added to the derived sentence to make the 'both . . . and' relationship explicit. Consequent on the subject becoming a plural noun phrase, the finite verb is changed to agree with the subject. If the coordinated phrase is replaced by an appropriate pronoun, we get 2 (d) as the second transformation of 2 (a) and (b). Sentence 3 (c) illustrates both clause coordination as in 1 (c) and phrase coordination as in Sentence 2 (c) or 4 (c). In Sentence 4 (c), the predicate complements ఇంటికి [iNTiki] 'to the house', and బజారుకు [bajaaruku] 'to the bazaar' are coordinated. Although the subjects occur separated by the other phrases, the transformed sentence has two subjects and thereby the verbal agreement is also appropriately changed.

In English when two predicate complements are coordinated as in the translation of 4 (c), the resultant sentence has subject-verb-object, subject-object (SVOSO), as opposed to the Telugu sentence which has SOSOV. This is one of the crucial ways that the structure of Telugu differs from English. Sentence 5 (c) exemplifies the coordination of manner adverbials of 5 (a) and 5 (b). Here, following the adverbs in గా [gaa], ను . . . ను [nu . . . nu] is added at the end of the coordinated phrases; in cases where the coordinated phrases end in short vowels, these vowels are lengthened as an allomorph of coordination. In Sentence 6(c) the imperative sg. finite verb of the first sentence is changed into a perfective participle as in the case of the other finite verbs in clause coordination.

27.5. *Model sentences:*

1. (a) రాము వెళ్తాడా ? [raamu weLtaaDaa?] — 'Will Ramu go?'

(b) కమల వెళ్తుందా ? [kamala weLtundaa?] — 'Will Kamala go?'

→(c) రాము వెళ్తాడా, కమల వెళ్తుందా ? [raamu weLtaaDaa, kamala weLtundaa?] — 'Will Ramu go or Kamala?'

→(d) రామూ కమలా ఇద్దరూ వెళ్తారా ? [raamuu kamalaa (iddaruu) weLtaaraa?] — 'Will both Ramu and Kamala go?'

2. (a) రాము ఎప్పుడు వెళ్ళాడు ? [raamu eppuDu weLLEEDu?] — 'When did Ramu go?'

(b) కమల ఎప్పుడు వెళ్ళింది ? [kamala eppuDu weLLindi?] — 'When did Kamala go?'

→(c) రామూ, కమలా ఎప్పుడు వెళ్ళారు ? [raamuu, kamalaa eppuDu weLLEEru?] — 'When did both Ramu and Kamala go?'

3. (a) మీకు కాఫీ కావాలా ? [miiku kaafii kaawaalEE?] — 'Do you want coffee?'

(b) మీకు టీ కావాలా ? [miiku Tii kaawaalEE?] — 'Do you want tea?'

→(c) మీకు కాఫీ కావాలా, టీ కావాలా ? [miiku kaafii kaawaalEE, Tii kaawaalEE?]		
→(d) మీకు కాఫీయా(నా) టీయా(నా) కావాలి ? [miku kaafiiya (or-naa) Tiiyaa (or-naa) kaawaali?]		'Do you want coffee or tea?'

Question sentences of the 'yes-no' type are coordinated by running them together after deleting the Equi NP or Equi VP; here, there is a change of intonation as indicated in 27.3. Noun phrase coordination in ఎ- [e]—question sentences is, like that in the declarative sentences, marked by combining the noun phrase with a coordination marker (vowel length, etc.). If the underlying sentences have different question words, they are simply run together in a sequence without lengthening their final vowels, if the subject of the sentences is identical, e.g.

రాము ఎప్పుడు ఎందుకు ఎక్కడికి వెళ్ళాడు ? [raamu eppuDu enduku ekka-Diki weLLEEDu.]	'When, why and where did Ramu go?'

This sentence is derived from three underlying sentences, each having a different question word. Sentence 3 (c) shows clause coordination and 3 (d) object noun phrase coordination, both approximately meaning the same.

Model sentences:

1. ఆయన ఉన్నారా, లేరా ? [aayana unnaaraa, leeraa?]	'Is he there or not?'
2. ఇది మీ సంతకమా, కాదా ? [idi mii santakamaa, kaadaa?]	'Is this your signature or not?'
3. మేం చూడవచ్చునా, వద్దా? [meem cuuDawaccunaa, waddaa?]	'May we see or not?'
4. ఆయన వస్తున్నారా, లేదా? (రావటంలేదా) [aayana wastunnaaraa, leedaa] (for [raawaTam leedaa?])	'Is he coming or not?'
5. అది విన్నారా, (విన) లేదా? [adi winnaaraa, (wina) leedaa?]	'Did you hear it or not?'

6. సుబ్బారావు ఇంటికా ఆఫీసుకా వెళ్ళటం? [subbaaraawu iNTikaa afiisukaa weLLaTam?]	'Is Subba Rao going home or to office?'
7. ఎవరు వెళ్ళాలి: మీరా, నేనా? [ewaru weLLaali: miiraa, neenaa?]	'Who must go: you or I?'

When two alternative question sentences are coordinated ఆ [aa] is added to both the questioned elements. Strings of the second sentence which are identical with those in the first are deleted by a transformational rule; e.g.

ఆయన ఉన్నారా [aayana unnaaraa?]	'Is he there?'
ఆయన లేరా? [aayana leeraa?]	'Is he not there?'
ఆయన ఉన్నారా? లేరా? [aayana unnaaraa, leeraa?]	'Is he there or not?'

When the second alternative question contains a negative compound verb, it may drop the repeated main verb and retain only the auxiliary carrying the negation (see 4 and 5).

'Either . . . or' Relationship

27.6. *Model sentences:*

1. (a) రాము రేపు మద్రాసు వెళ్తాడు. [raamu reepu madraasu weLtaaDu.]	'Ramu will go to Madras tomorrow.'
→(b) రాము ఎల్లుండి మద్రాసు వెళ్తాడు. [raamu elluNDi madraasu weLtaaDu.]	'Ramu will go to Madras the day after tomorrow.'
→(c) రాము 'రేపో ఎల్లుండో' మద్రాసు వెళ్తాడు. [raamu reep-oo elluND-oo madraasuweLtaaDu.]	
→(d) రాము రేపన్నా ఎల్లుండన్నా మద్రాసు వెళ్తాడు. [raamu reep-annaa elluND-annaa madraasu weLtaaDu.]	'Ramu will go to Madras either tomorrow or the day after.'

2. (a) మీరు ఈ పని చెయ్యాలి.
[miiru ii pani ceyyaali.] — 'You must do this work.'

(b) నేను ఈ పని చెయ్యాలి.
[neenu ii pani ceyyaali.] — 'I must do this work.'

→(c) మీరో నేనో ఈ పని చెయ్యాలి.
[miir-oo nen-oo ii pani ceyyaali.]

→(d) మీరన్నా నేనన్నా ఈ పని చెయ్యాలి.
[miir-annaa neen-annaa ii pani ceyyaali.]

} 'Either you or I must do this work.'

3. (a) రాము వస్తాడు.
[raamu wastaaDu.] — 'Ramu will come.'

(b) రాము రాడు.
[raamu raaDu.] — 'Ramu will not come.'

→(c) రాము వస్తాడో, రాడో.
[raamu wastaaD-oo, raaD-oo.] — 'Ramu may or may not come.'

4. దేవుడు ఉన్నాడో, లేడో.
[deewuDu unnaaDoo, leeDoo.] — 'Perhaps God exists, perhaps he does not' *or* 'Who knows whether God exists or not?'

5. మళ్లీ నిన్ను చూడగలనో, లేదో.
[maLLii ninnu cuuDagalugutaa-noo, leedoo.] — 'Perhaps I shall be able to see you again, perhaps not' *or* 'Who knows whether I shall be able to see you again or not?'

6. అమెకి అప్పటికి పదమూడు సంవత్సరాలు దాటాయో లేదో, గాని అప్పటికే బాగా ఏపరిగా ఉండేది.
[aameki appaTiki padamuuDu samwatsaraalu daaTEEyoo lee-doo, gaani appaTikee baagaa eeparigaa uNDeedi.] — 'She had barely passed thirteen years of age by then, but she was already sturdy'.

7. అడవిలో కాలు పెట్టేనో లేదో పెద్దపులి కనబడింది.
[aDawiloo kaalu peTTEEnoo leedoo, pedda puli kanabaDindi.] — 'I had barely set foot in the forest, when a tiger appeared.'

8. తిలక్ మహాశయుడి చావు గురించి జనం మరిచారో లేదో, గాంధీ ముందుకు వచ్చారు.
[tilak mahaaśayuDi caawu gurinci janam maricEEroo leedoo, gaandhii munduku waccEEru.] — 'The people had hardly forgotten about the death of the nobleminded Tilak, when Gandhi came forward.'

The suffixes ఓ....ఓ [oo . . . oo], అన్నా....అన్నా [annaa . . . annaa] or అయినా . . . అయినా [aynaa . . . aynaa] are added to the coordinated phrases in declarative sentences as in 1 (c), (d) and 2 (c), (d) to express alternation relationship (i.e. either . . . or). When the whole clauses are coordinated, only ఓ....ఓ [oo . . . oo] is added at the end of each clause to make the statement indefinite and doubtful (see 3 (c) and 4 to 8). అన్నా [annaa] and అయినా [aynaa] are the concessive forms of అన్ [an] 'to say' and అవ్ [aw] 'to be, become'.

When the underlying sentences have past affirmative and negative verbs, only the modal auxiliary part of the verb in the second sentence is included in the coordinated verb phrase. In Sentences 5, 6, 7, and 8 the derivation is as follows:

	Underlying phrases	*Derived phrase*
5. (a)	చూడగలుగుతాను [. . . cuuDagalugutaanu]	(c) చూడగలుతానో లేదో [. . . cuuDagalugu-taanoo leedoo]
(b)	చూడలేను [. . . cuuDaleenu]	
6. (a)	దాటాయి [. . . daaTEEyi]	(c) దాటాయో లేదో [. . . daaTEEyoo leedoo]
(b)	దాట లేదు [. . . daaTa leedu]	
7. (a)	పెట్టేను [. . . peTTEEnu]	(c) పెట్టేనో లేదో [. . . peTTEEnoo leedoo]
(b)	పెట్టలేదు [. . . peTTa leedu]	
8. (a)	మరిచారు [. . . maricEEru]	(c) మరిచారో లేదో [. . . maricEEroo leedoo]
(b)	మరవలేదు [. . . marawa leedu]	

In Sentence 5 లేనో [leen-oo] is replaced by లేదో [leed-oo] on the analogy of sentences like 6, 7 and 8. Coordination in Sentences 6 to 8 also refers to a statement of succession of events of which the second follows the first almost immediately.

Adversative relationship: 'But'

27.7 *Model sentences:*

1. (a) కమల అందగత్తె
[kamala andagatte.] — 'Kamala is a beautiful woman.'

(b) కమల పొగరుమోతు.
[kamala pogarumootu.] — 'Kamala is arrogant.'

→(c) కమల అందగత్తే కాని, పొగరుమోతు.
[kamala andagattee kaani, pogarumootu.] — 'Kamala is beautiful, but arrogant.'

2. (a) కమల మంచిమనిషి.
[kamala manci maniSi.] — 'Kamala is a good person.'

(b) కమల పిల్లలని కొడుతుంది.
[kamala pillalani koDutundi.] — 'Kamala beats her children.'

→(c) కమల మంచి మనిషే గాని, పిల్లలని కొడుతుంది.
[kamala manci maniSee gaani, pillalani koDutundi.] — 'Kamala is a good person, but she beats her children.'

3. (a) రాము బాగా డబ్బు సంపాయిస్తాడు.
[raamu baagaa Dabbu sampaayistaaDu.] — 'Ramu earns money well.'

(b) రాము పైసా ఖర్చు పెట్టడు.
[raamu paysaa kharcu peTTaDu.] — 'Ramu will not spend a paisa.'

→(c) రాము బాగా డబ్బు సంపాయిస్తాడు గాని, పైసా ఖర్చుపెట్టడు.
[raamu baagaa Dabbu sampaayistaaDu gaani, paisaa kharcu peTTaDu.] — 'Ramu earns well, but does not spend a penny.'

Nominal and verbal clauses can be combined in any order

connected by the adversative particle కాని/గాని [kaani/gaani] 'but'. Such statements as 1 (c), 2 (c) and 3 (c) reflect the speaker's beliefs, expectations and convictions. With regard to the congruity or incongruity of certain qualities, states or actions, these are naturally related to the sociocultural background of the speaker.

గాని... గాని [gaani . . . gaani] can also occur in 'either . . . or' or 'neither . . . . nor' relationship like ఓ. . ఓ [oo . . . . oo] (see 27.6) as the following sentences illustrate:

1. మీరు గాని నేను గాని ఇంటిదగ్గర ఉండాలి.
[miiru gaani neenu gaani iNTidaggira uNDaali.] — 'Either you or I must stay at home.'

2. నేను వాణ్ణి ఇంట్లో గానీ వీధిలో గానీ చూడలేదు.
[neenu waaNNI iNTLoo gaanii wiidhiloo gaanii cuuDa leedu.] — 'I did not see him either in the house or in the street.'

27.8. *Model sentences: (Causal coordination)*

1. (a) రామువెళ్ళాడు.
[raamu weLLEEDu.] — 'Ramu left.'

(b) కమల ఒంటరిగా ఉంది.
[kamala oNTarigaa undi.] — 'Kamala is alone.'

→(c) రాము వెళ్ళాడు కాబట్టి, కమల ఒంటరిగా ఉంది.
[raamu weLLEEDu kaa baTTi, kamala oNTarigaa undi.] — 'Since (because) Ramu has left, Kamala is alone.'

2. (a) వాడు తిట్టాడు.
[waaDu tiTTEEDu.] — 'He abused me.'

(b) నేను కొట్టాను.
[neenu koTTEEnu.] — 'I beat him.'

→(c) వాడు తిట్టాడు కాబట్టి (గనుక), నేను కొట్టాను.
[waaDu tiTTEEDu kaabaTTi (or ganuka), neenu koTTEEnu.] — 'He abused me, therefore I beat him.'

3. (a) వాడు నిన్ను తిట్టాడు.
[waaDu ninnu tiTTEEDu.] — 'He blamed you.'

(b) నువ్వు వాణ్ణి కొడతావా?
[nuwwu waaNNi koDataawaa?]
'Will you beat him?'

→ (c) వాడు తిట్టాడు కాబట్టి, నువ్వు వాణ్ణి కొడతావా?
[waaDu tiTTEEDu kaabaTTi, nuwwu waaNNi koDataawaa?]
'Will you beat him because he blamed you?'

4. (a) పిల్లవాడికి ఆకలైంది.
[pilla waaDiki aakali ayndi.]
'The child is hungry.'

(b) పిల్లవాడికి పాలు ఇవ్వు.
[pilla waaDiki paalu iwwu.]
'Feed the child with milk.'

→ (c) పిల్లవాడికి ఆకలైంది కాబట్టి, పాలు ఇవ్వు.
[pilla waaDiki aakalayndi kaabaTTi, paalu iwwu.]
'Feed the child milk because he is hungry.'

5. మీకు డబ్బు ఉంది గనుక దిగులు లేదు.
[miiku Dabbu undi ganuka, digulu leedu.]
'You have money, so there is no worry.'

6. నీవు చిన్నవాడివి కాబట్టి, నా మాట వినాలి.
[niiwu cinnawaaDiwi kaabaTTi, naa maaTa winaali.]
'You are younger than me, therefore you must listen to what I say (lit. you are young, therefore you must hear my word).'

The conjunctions కాబట్టి [kabaTTi] and కనుక / గనుక [kanuka/ganuka] 'therefore' connect two sentences of which the first expresses an event as the cause and the second the result of such a cause. The cause sentence cannot be an interrogative or imperative, but the result sentence can be of any kind, as illustrated by Sentences 3 to 6.

27.9. There are certain coordinated phrases which behave like verbal compounds although they resemble syntactic phrases derived from a pair of underlying clauses; e.g.

Model sentences:

1. తెలిసీ తెలియక ఏమో చెప్పాడు.
[telisii teliyaka eemoo ceppEEDu.]
'He spoke with half knowledge (lit. He said something knowing and not knowing).'

2. వచ్చీ రాని తెలుగు మాట్లాడుతాడు.
[waccii raani telugu maaTLaa-DutaaDu.]
'He talks broken Telugu' (lit. coming and not coming Telugu).

3. చాలీ చాలని జీతాలు సంపాదిస్తారు.
[caalii caalani jiitaalu sampaadistaaru.]
'They earn scarcely sufficient salaries' (lit. sufficient and not sufficient salaries).

4. కుర్చీ చేతిమీద ఆనీ ఆనకుండా కూర్చున్నారు.
[kurcii ceetimiida aanii aanakuNDaa kuurcunnaaDu.]
'He sat on the arm of the chair, scarcely touching it' (lit. leaning and not leaning on the arm).

5. అతను వెళ్ళిపోవటం చూసీ చూడనట్లు ఊరుకొంది.
[atanu weLLipoowaTam cuusii cuuDanaTLu uurukondi.]
'She remained silent, as if she had scarcely noticed his going away' (lit. as if she had seen and not seen him going away).

6. మీ ఉత్తరం అందీ అందటంతోటే, జవాబు పంపాను.
[mii uttaram andii anda TamtooTee, jawaabu pampEEnu.]
'As soon as ever your letter arrived, I sent a reply.'

7. డాక్టరుగారు వచ్చీరావటంతోనే ఆయన్ని కలుసుకొన్నాను.
[DaakTarugaaru waccii rawaTamtoonee, aayanni kalusukonnaanu.]
'As soon as ever the doctor came, I met him.'

The coordinated verb phrases in the above sentence have different functions. In 1, 4 and 5 they are used as manner adverbials; in 2 and 3 they are used as relative participles qualifying the following nouns తెలుగు [telugu] and జీతాలు [jiitaalu]. In 6 and 7 the clauses ending in అటంతో [aTamtoo] function as noun phrases in the place of predicate complements. It is not possible to derive these from underlying simple sentences by applying the normal rules of coordination.

CHAPTER 28

Subordination: Complex Sentences (i)

28.1. A sentence is complex if it has one main clause with nominal or verbal predication, and one or more subordinate clauses. Subordinate clauses are generally derivable from simple sentences by effecting certain structural changes (transformations) in the predicate phrase, i.e. by changing finite verbs into participles (conjunctive or relative) or by adding separate words or morphemes called complementizers to clauses as subordinating conjunctions. Many cases of clause subordination occur in the chapters dealing with the non-finite verbs (18) and the verbal noun (21). Such constructions will be explained in the following sections from the standpoint of syntax.

Participial Clauses: Conjunctive

28.2. Refer to the model sentences given in 18.3, 18.6, 18.8, 18.11, 18.14, 18.18 and 18.19. The subordinated clauses in these complex sentences are derived from simple sentences with finite verbs, e.g.

1. నేను లైబ్రరీకి వెళ్లి పుస్తకం తెస్తాను.
   [neenu [laybrariiki weLLi] pustakam testaanu.]
   'I will go to the library and bring a book (lit. Having gone to the library, I will bring a book).' (18.3;1)

2. వాడు ఉత్తరం రాస్తూ సిగరెట్టు తాగుతున్నాడు.
   [waaDu [uttaram raastuu] sigareTTu taagutunnaaDu.]
   'While writing a letter, he is smoking a cigarette.' (18.6; 1)

3. వాడు అన్నం తినకుండా వెళ్లాడు.
   [waaDu [annam tinakuNDaa] weLLEEDu.]
   'He left without eating.' (18.8; 1)

4. వాడు సరిగా తినక చిక్కిపోయాడు.
   [waaDu [sarigaa tinaka] cikkipooyEEDu.]
   'Due to not eating properly, he became thin.' (18.8; 8)

5. మీకు ఇల్లు అమ్మితే డబ్బు వస్తుంది.
   [miiku [ill(u) ammitee] Dabbu wastundi.]
   'If you sell the house, you will get money.' (18.14; 2)

6. మీరు వెళ్లినా నేను వెళ్లను.
   [[miiru weLLinaa], neenu weLLanu.]
   'Even if you go, I won't go.' (18.18; 1)

The clauses enclosed in inner square brackets are subordinate clauses formed by changing the finite verbs into participles. The conditions under which subordination takes place have been explained in full detail in Chapter 18. The subjects of the main and subordinate clauses are generally coreferential and identical when subordinate clauses are introduced by the perfective, durative and negative participles; exceptions to this have been explained in appropriate sections in Chapter 18. The identical subject constraint is not relevant in the case of conditional and concessive clauses. An alternative mode of forming conditional and concessive clauses is by attaching అంటే [aNTee] 'if said' and అన్నా [annaa] 'although said', to a simple sentence (see Chapter 29 for details). The negative conditional and concessive clauses are treated in 20.20 and 20.23.

28.3. Another type of subordination is accomplished by the infinitive +గా [gaa] or infinitive +బట్టి [baTTi] (see 20.4 (c), (d) for illustrative sentences). Further examples follow. (The semantic relationship between (a) and (b) is indicated by the items in angled brackets).

Model sentences:

1. (a) దేవుడు చూస్తున్నాడు.
   [deewuDu cuustunnaaDu]
   + ⟨then⟩
   'God is watching.'

   (b) మనకు ఏం భయం?
   [manak (u) eem bhayam?]
   'Why (should we) fear?'

   → (c) దేవుడు చూస్తుండగా మనకేం భయం?
   [[deewuDu cuustuNDagaa] manakeem bhayam?]
   'Why fear when God is watching (us)?'

2. (a) ఆయన వస్తాడు.
   [aayana wastaaDu.]
   + ⟨soon after⟩
   'He will come.'

(b) మీరు నాతో చెప్పండి. — 'Please tell me.'
[miiru naatoo ceppaNDi.]

→(c) ఆయన రాగానే మీరు నాతో చెప్పండి — 'As soon as he comes, please tell me.'
[[aayana raagaanee], miiru naatoo ceppaNDi.]

3. (a) మనం పరిగెత్తాం. — 'We ran.'
[manam parigettEEm.]
+ ⟨because⟩

(b) మనం వానలో తడవలేదు. — 'We did not get wet in the rain.'
[manam waanaloo taDawaleedu.]

→(c) మనం పరిగెత్తబట్టి వానలో తడవలేదు. — 'Because we ran, we didn't get wet in the rain.'
[manam [parigettabaTTi] waanaloo taDawaleedu.]

The infinitive + గా [gaa] clause essentially refers to time, as in Sentences 1 and 2 above. If the clause is followed by the emphatic clitic ఏ [ee], it means 'as soon as . . . .' If the verb form is iterated, it carries prolonged or continuative action meaning తినగా/తినగా [tinagaa/tinagaa] 'as one eats/ate for a long time', వినగా/వినగా [winagaa/winagaa] 'as one keeps/kept hearing'. Some such iterative phrases have assumed idiomatic meanings, e.g.

అనగా అనగా ఒక ఊళ్ళో ఒక రాజు. — 'Once upon a time, (there was) a king in a town.'
[anagaa anagaa oka uuLLoo oka raaju . . .]

This is a typical beginning in narrating a folk tale. The infinitive + బట్టి [baTTi] introduces a causal clause related to the 'effect' expressed by the main clause, as in Sentence 3 (c). In both the above types, there are no restrictions regarding the tenses or identical subjects between the main and subordinated clauses. It is also possible to negate the clause in 3 (c) by using the negative infinitive of the verb + బట్టి [baTTi]; e.g.

మనం పరిగెత్తకపోబట్టి వానలో తడిశాం. — 'Because we did not run, we got wet in the rain.'
[manam [parigettakapoobaTTi] waanaloo taDisEEm.]

Relative Clauses

28.4. A simple sentence can be changed into a relative clause by replacing its finite verb by a relative participle (or verbal adjective) in the corresponding tense-mode and shifting the noun that it qualifies as head of the construction. The whole clause with the noun head then becomes a noun clause and can be embedded in the place of a noun phrase (NP) in the matrix sentence as its subject, direct object of the finite verb, predicate complement, or as an adverbial of Time/Place. The noun head of the relativized clause is deleted before a similar noun head in the matrix sentence; e.g.

1. (a) కమల పాట పాడింది. — 'Kamala sang a song.'
[kamala paaTa paaDindi.]

(b) రాము పాట విన్నాడు. — 'Ramu heard the song.'
[raamu paaTa winnaaDu.]

→(c) రాము కమల పాడిన (పాట) పాట విన్నాడు — 'Ramu heard the song that Kamala sang.'
[raamu [kamala paaDina (paaTa)] paaTa winnaaDu.]

The relativized clause కమల పాడినపాట [kamala paaDina paaTa] derived from (a) is embedded before the direct object పాట [paaTa] of (b) as its modifier; the identical noun head పాట [paaTa] of the subordinate clause is then deleted, producing (c).

2. (a) కమల పాట పాడింది. — 'Kamala sang a song.'
[kamala paaTa paaDindi.]

(b) కమల రాము వైపు చూసింది. — 'Kamala looked at Ramu.'
[kamala raamu waypu cuusindi.]

→(c) పాట పాడిన (కమల) కమల రాము వైపు చూసింది. — 'Kamala who sang a song looked at Ramu.'
[[paaTa paaDina (kamala)] kamala raamu waypu cuusindi.]

Here the subject of 2 (a) is the head of the relativized construction which is embedded in 2 (b), producing 2 (c) by deleting the identical noun head.

The principles of the formation of relative participles and the basic syntactic aspects of relativized noun clauses have been discussed comprehensively in 21.10 to 21.20.

28.5. All subject and direct object nouns or noun phrases can be moved to the head position of a relative clause to generate a noun phrase. However, not all complement nouns which are related to finite verbs through case relations can be so moved. Some of the cases are quoted in 21.20. In the following relative NPs those marked with asterisks are ungrammatical:

1. (a) రాము కమలను ఆపేక్షతో చూస్తాడు. [raamu kamalanu aapee-kSatoo cuustaaDu.] — 'Ramu treats Kamala with affection.'

→(b) కమలను ఆపేక్షతో చూసే రాము [kamalanu aapeekSatoo cuusee raamu] — 'Ramu who treats Kamala with affection' (subject as head of relative NP).

→(c) రాము ఆపేక్షతో చూసే కమల [raamu aapeekSatoo cuusee kamala] — 'Kamala whom Ramu treats with affection' (object as head of relative NP).

→(d) *రాము కమలను చూసే ఆపేక్ష [*raamu kamalanu cuusee aapeekSa] — *'The affection with which Ramu treats Kamala'

While a complement NP with an instrumental case తో [too] can be relativized, the one with comitative, as in 1 (d) above, cannot. Similarly NPs with purposive కోసం [koosam] 'for', ablative నుంచి [nunci] 'from' or direction postpositions like మీద [miida] 'above', బయట [bayaTa] 'outside' etc. cannot be moved as heads of relative clauses with subsumed case meanings.

28.6. Certain adverbial nouns referring to specific 'time' cannot be shifted to the head position. They are replaced by generalized 'time' expressions; e.g.

(a) రాము రేపు వస్తాడు. [raamu reepu wastaaDu.] — 'Ramu will come tomorrow.'

→(b) *రాము వచ్చే రేపు [*raamu waccee reepu] — *'The tomorrow Ramu will come'

→(c) రాము వచ్చేరోజు రేపు [raamu waccee rooju reepu.] — 'The day Ramu will come is tomorrow.'

It is, however, grammatical to derive

రాము ఇక్కడ ఉన్న పది రోజులలో [raamu ikkaDa unna padi roojulaloo] — 'In the ten days that Ramu stayed here'

from

రాము ఇక్కడ పది రోజులు ఉన్నాడు. [raamu ikkaDa padi roojul(u) unnaaDu.] — 'Ramu stayed here for ten days.'

Similarly,

అతను ఉపన్యాసం చెబుతున్న మూడు గంటలూ వాన కురిసింది. [atanu upanyaasam cebutunna muuDu gaNTaluu waana kurisindi.] — 'It rained all the three hours that he was lecturing.'

is also grammatical. It seems that adverbial nouns denoting 'duration' as opposed to 'focal time' can be relativized.

28.7. Study the following relative clauses with the adverbial noun అప్పుడు [appuDu] 'time' as head:

Model sentences:

(a) 1. ఆయన వచ్చినప్పుడు పిలిచాను. [[aayana waccinappuDu] pilicEEnu.] — 'When he came, I called (him)' (lit. At the time he came. . . .).

2. ఆయన వచ్చేటప్పుడు ఇటు పిలవండి. [[aayana wacceeTappuDu] iTu pilawaNDi.] — 'When he comes, please call him here.'

3. నేను చదువుకొంటున్నప్పుడు నన్ను శ్రమపెట్టకండి. [[neenu caduwukoNTunnappuDu] nannu śramapeTTakaNDi.] — 'When I am studying, please do not trouble me.'

4. ఆయన రానప్పుడు పిలవటం ఎందుకు ? 'When he does not/did not/will not come, why call him?'
[[aayana raanappuDu],
pilawaTam enduku?]

(b) 5. ఆయన్ని పిలిచినప్పుడల్లా వస్తాడు. 'Whenever one calls him, he comes.'
[[aayanni pilicinappuDallaa]
wastaaDu.]

6. అతన్ని చూసినప్పుడల్లా భయపడేవాళ్లం. 'Whenever we saw him, we used to be afraid.'
[[atanni cuusinappuDallaa]
bhayapaDeewaaLLam.]

7. భారీ వర్షాలు పడినప్పుడల్లా ఇంటి కప్పు కారుతుంది. 'Whenever heavy rain falls, the roof leaks.'
[[bhaarii warSaalu
paDinappuDallaa]
iNTikappu kaarutundi.]

(c) 8. యాభై అడుగులు తవ్వేటప్పటికి ఒక మాసం అయిపోయింది. 'By the time that they had dug fifty feet, a month was over.'
[[yaabhay aDugulu
tawweeTappaTiki] oka
maasam ayipooyindi.]

9. అవి కంచె దాటేటప్పటికి తెల్లవారిపోయింది. 'By the time they (animals) had crossed the fence, it was dawn.'
[[awi kance daaTeeTappaTiki]
tellawaaripooyindi.]

10. సంవత్సరం గడిచేటప్పటికి 'By the time a year has passed . . .'
[samwatsaram
gaDiceeTappaTiki . . .]

11. మీరు వచ్చేసరికి తయారుగా ఉంటాను. 'I will be ready by the time you come.'
[[miiru wacceesariki]
tayaarugaa uNTaanu.]

12. మీరు తిరిగి వచ్చేలోపల ఈపని అవుతుంది. 'Before (the time) you return, this work will be done.'
[[miiru tirigi wacceeloopala]
ii pani awtundi.]

13. రాము వెళ్లినప్పటినుంచి కమలకు ఒంటిలో బాగా లేదు. 'Ever since the time that Ramu went away, Kamala was not keeping well.'
[[raamu weLLinappaTinunci]
kamalaku oNTiloo baagaa
leedu.]

In the above sentences అప్పుడు [appuDu] means 'time' rather than 'then' or 'that time'. The entire relative clause with అప్పుడు [appuDu] as head then means 'the time' an action or event takes (took) place (Sentences (a) 1-3) or does not (did not) take place (Sentence (a) 4). The adverbial noun can be inflected with case suffixes like the dative and ablative (Sentences (c) and (d)) to denote different reference points of time, meaning 'from the time that . . .', 'by the time that . . .', etc. In Sentences 10 and 11 సరికి [sariki] is used as a synonym of అప్పటికి [appaTiki] 'by the time'. Also the locative postpositions లో, లోపల [loo, loopala] 'within the time' can occur as head of a relative clause of time (Sentence 12). In Sentences (b) a quantifier particle అల్లా [allaa] (historically from ఎల్లన్ [ellan] 'all') is added to modify the meaning of అప్పుడు [appuDu] 'that time' to 'any time' (whenever). When the ఏ [ee] suffix (forming the future-habitual verbal adjective) is followed by an adverbial noun beginning with a vowel, a stem formative టి [Ti] occurs between the two[1]; e.g.

వచ్చే + అప్పుడు → వచ్చే + టి + అప్పుడు
[waccee + appuDu → waccee + T(i) + appuDu]
'At the time of coming'

The above model sentences can be derived by the following scheme:

(a) ఆయన వచ్చాడు 'He came.' + (time)
1′. [aayana waccEEDu.]
అప్పుడు ఆయన్ని పిలిచాను 'Then I called him.'
1″. [appuDu aayanni pilicEEnu.]

(a) 1. ఆయన వచ్చిన (అ)ప్పుడు ఆయన్ని పిలిచాను. 'When he came, I called him.'
[aayana waccin(a) appuDu
aayanni pilicEEnu.]

In both 1′ and 1″ it is assumed that there is an identical adverbial అప్పుడు [appuDu] referring to 'time'. The implied 'time' adverb in 1′ is deleted when the relativized clause is embedded in 1″ as the modifier of the adverbial noun 'at that time'. When a past verbal adjective + అప్పటికి [appaTiki] is followed by the conjunctive clitic VV, it develops into an idiom, meaning 'although, notwithstanding,

[1] In the Telangana dialect the ఏ [ee] suffix is represented as ఏటి [eeTi] even before consonants, e.g. వచ్చేటివాడు [wacceeTiwaaDu] 'the man who comes/will come'. ఏటి [eeTi] occurs in Middle Telugu inscriptions as the future habitual suffix in forming relative participles. Apparently it is retained in Modern Standard Telugu only when followed by words beginning with vowels.

even then' replaceable by the concessive form of the verb, e.g.

అతను ఆలస్యంగా వచ్చినప్పటికీ రైలు దొరికింది.
[[atanu aalasyangaa waccinappaTikii], raylu dorikindi.]
'He came late, even then, he caught the train.'

అతను ఆలస్యంగా వచ్చినా రైలు దొరికింది.
[[atanu aalasyangaa waccinaa], raylu dorikindi.]
'Although he came late, he caught the train.'

28.8. Many other postpositional clauses can be formed as predicate complements by adding temporal postpositions like

ముందు	[mundu]	'before'
తర్వాత	[tarwaata]	'after'
వెంటనే	[weNTanee]	'immediately'
వరకు/దాకా	[waraku/daakaa]	'until'

The last two can follow the quantifier adjective అంత [anta] 'that much'; viz.

అంతవరకు [antawaraku]
అంతదాకా [antadaakaa] } 'up to that point (in time or place)'

Another such complementizer is అంతమట్టుకు [antamaTTuku] 'to that extent'. The following sentences illustrate the above constructions.

Model sentences:

(a) 1. బడికి వెళ్లేముందు పాఠం చదువుకోవాలి.
[[baDiki weLLee mundu] paaTham caduwukoowaali.]
'Before you go to school, you must study the lesson.'

(b) 2. ఆయన్ని చూసిన వెంటనే అందరూ లేచి కేకలు వేశారు.
[[aayanni cuusina weNTanee] andaruu leeci keekalu weesEEru.]
'As soon as they saw him, they all stood up and shouted.'

(c) 3. చాలాసేపు తిరిగిన తరవాత ఇంటికి వచ్చాడు.
[[caalaaseepu tiriginataru-waata] iNTiki waccEEDu.]
'He came home after wandering about for a long time.'

(d) 4. నేను చెప్పేవరకు మీరు ఉండండి.
[[neenu ceppeewaraku] miiru uNDaNDi.]
'Please wait until I say.'

5. మాఇల్లు చూసిందాకా నేరుగా వెళ్ళండి.
[[maa illu cuusin(a) daakaa] neerugaa weLLaNDi.]
'Please go straight on till you see my house.'

6. నేను వెళ్ళినంతవరకు
[neenu weLLinantawaraku . . .]
'As far as I went . . .'

నాకు తెలిసినంతవరకు
[naaku telisinantawaraku . . .]
'As far as I know . . .'

(e) 7. వాడు చదివినంతమట్టుకు బాగా చదివాడు.
[[waaDu cadiwin(a) antamaTTuku] baagaa cadiwEEDu.]
'To the extent he studied, he studied well.'

The bound pronoun అందు [*andu] 'that' followed by postpositions కు [ku] 'for', వల్ల [walla] 'because of' (i.e. అందుకు [anduku] 'for that reason', అందువల్ల [anduwalla] 'as a result of that') can also occur as head of relative clauses functioning as predicate complements, as follows:

(f) 8. వారిది పల్లెటూరైనందుకు క్షమార్పణ కూడా చేశారు.
[[waaridi palleTuuraynanduku] kSamaarpaNa kuuDaa ceesEEru.]
'They even apologised for the smallness of their village' (lit. on account of theirs being a small village).

9. టిక్కెట్ లేకుండా ప్రయాణం చేసినందుకు జుల్మానా విధించారు.
[[TikaT leekuNDaa prayaaNam ceesinanduku] julmaanaa widhincEEru.]
'He was fined (lit. they fined him) for travelling without a ticket.'

10. నేను మీదగ్గర సెలవు తీసుకొనేటందుకు వచ్చాను.
[neenu [miidaggara selawu tiisukoneeT (i) anduku] waccEEnu.]
'I have come for the purpose of taking leave of you.'

24

Another bound quantifier particle కొద్దీ [koddii] 'in proportion as' occurs as head of relative clauses, as follows:

(g) 11. ఎస్‌కి ఇదంతా వింటున్నకొద్దీ కంపరం ఎత్తింది.
[S.ki [idantaa wiNTunna koddii] kamparam ettindi.]
'As S. listened to all this, his resentment started.'

12. తలచుకొన్నకొద్దీ నాకు ఆశ్చర్యం అయింది.
[[talacukonna koddii] naaku aaścaryam ayindi.]
'The more I thought over it, the more surprised I was (lit. in proportion as I thought over it, I became surprised).'

13. ఆలస్యం అయినకొద్దీ ఆడపిల్లలకి పెళ్ళవటం కష్టం.
[[aalasyam ayina koddii] aaDapillalaki peLLawaTam kaSTam.]
'In proportion as there is delay, marriage for girls becomes (more) difficult.'

14. మనుషులు పెరిగినకొద్దీ దూరం అవుతారు.
[manuSulu [perigina koddii] duuram awtaaru.]
'As men grow up, they become further apart.'

28.9. A variety of relative noun clause can be formed with the particle అట్టు [aTTu][2] 'that way, that manner, so' as the head. The meanings of these clauses differ with different finite verbs of the main clause. Study the following sentences.

Model sentences:

(a) 1. నేను చెప్పినట్టు చెయ్యి.
[[neenu ceppinaTTu] ceyyi.]
'Do as (the way) I say.'

2. కోతి కిచకిచలాడినట్టు వినబడింది.
[[kooti kicakicalaaDinaTTu] winabaDindi.]
'It sounded like a monkey screeching.'

3. మీకు నేను వచ్చినట్టు ఎవరు చెప్పారు?
[miiku [neenu waccinaTTu] ewaru ceppEEru?]
'Who told you (the fact) that I came?'

[2] Occasionally this morpheme is represented as అట్లు [aTLu] in modern written literature.

4. మీరు సినిమాకు వెళ్లినట్టు తెలిసింది.
[[miiru sinimaaku weLLinaTTu] telisindi.]
'It was known that you had gone to a movie.'

5. ఆయన భోంచేసి ఆఫీసుకు వెళ్ళిపోతున్నట్లు చూశాను.
[[aayana bhoonceesi aafiisuku weLLipootunnaTLu] cuusEEnu.]
'I saw him going to office after having his meal.'

6. ఆమె ఎస్‌ని భోజనానికి పిలిచినట్లు భర్తతో చెప్పింది.
[aame [S.ni bhoojanaaniki pilicinaTLu] bhartatoo ceppindi.]
'She told her husband she had invited S to dinner.'

7. వాడు వాళ్లు క్షేమంగా చేరినట్లు రాసాడు.
[waaDu [waaLLu kSeemangaa ceerinaTLu] raasEEDu.]
'He wrote that they had arrived safely.'

(b) 8. బాబుకి జబ్బున్నట్టుంది.
[[baabuki jabbunnaTT (u)] undi.]
'The boy seems to have fever' *or* 'It seems that the boy has fever.'

9. డాక్టరు ఇక్కడే ఉన్నట్టుందే!
[[DaakTaru ikkaDee un naTT(u)] undee!]
'It seems that the doctor is here!'

10. నీ పెళ్ళికి ఆవిడ రానట్టుంది.
[[nii peLLiki aawiDa raanaTT(u)] undi.]
'It seems that she did not come to your wedding.'

11. నీవు నన్ను వెళ్ళనిచ్చేటట్టు లేదు.
[[niiwu nannu weLLa-niceEETaTTu] leedu.]
'It seems as if you will not let me go.'

12. దొంగలుపడుతున్నట్లు ఉన్నారు.
[dongalu [paDutunnaTLu] unnaaru.]
'Thieves seem to be coming.'

13. ఎక్కడికో వెళ్లిపోతున్నట్లు ఉన్నావు.
[[ekkaDikoo weLLipoo-tunnaTLu] unnaawu.]
'You seem to be going away somewhere.'

14. రెండు మూడు వందల రూపాయిలు ఖర్చుపెడితే గాని, పొలాలు మామూలు స్థితిలోకి వచ్చేటట్లు లేవు. [[reNDu muuDu wandala ruupaayilu kharcu peDitee] gaani, polaalu [maamuulu sthitilooki waccEETaTLu] leewu.]	'Unless he spends two or three hundred rupees, it seems as if the fields will not come back to their normal condition.'
(c) 15. అతను ఎరగనట్టు నటించాడు. [atanu [eraganaTTu] naTincEEDu.]	'He pretended not to know.'
16. ఆమె నిద్రపోతున్నట్లు నటించింది. [aame [nidrapootunnaTLu] naTincindi.]	'She pretended to be asleep.'
17. నాకు మీ పేరు విన్నట్టు జ్ఞాపకం లేదు. [naaku [mii peeru winnaTTu] jnaapakam leedu.]	'I do not remember to have heard your name.'
18. అందరికీ అర్థం అయ్యేటట్టు పరిస్థితులు వివరించారు. [[andarikii artham ayyeeTaTTu] paristhitulu wiwarincEEru]	'They explained the circumstances so (in a manner) that everyone understood.'
19. అందరికీ సరిపోయేటట్టు చేయించు. [[andarikii saripooyeTaTTu] ceeyincu.]	'Have it made so as to suffice for all', *or* 'Have enough made for all.'
20. పక్క ఇంటివాళ్లు ఆమెకి ఒక రూపాయి అద్దె ఎక్కువ వచ్చేటట్టు మాట్లాడారు. [pakka inNTiwaaLLu [aameki oka ruupaayi adde ekkuwa waccEETaTTu] maaTLaaDEEru.]	'The neighbours bargained so that she got one rupee more as rent.'

In all the above sentences, the అట్టు [aTTu] relative clause can be optionally followed by the morpheme గా [gaa] (the infinitive of అవ్ [aw] 'to be, become') which converts it into an adverbial (see 26.4). However, all the relative clauses seem to function like NPs in the matrix sentence in which they are embedded. These subordinate clauses are, by and large, used when the speaker says something that is reported to him, or that he feels, imagines or thinks to be so and so, or such and such. The relativized clauses occur typically in the place of NPs in simple sentences as subject, direct object, complement, or as a manner adverbial of the type NP + గా [gaa]. In Sentences (c), all of them can be treated as manner adverbials of NP + గా [gaa] type; e.g.

(c) 16. ఆమె నిద్రపోతున్నట్లుగా నటించింది. [aame [nidrapootunn(a)-aTLugaa] naTincindi.]	'She pretended such that (*or* as though) she was asleep.'

In some of the sentences in (a) the అట్టు [aTTu] clause can be treated as the object of the main verb (a) 1, 3, 5–7; in (a) 2, and 4 the అట్టు [aTTu] clauses are the surface subjects of వినబడ్డది [winabaDDadi] 'it was heard' and తెలిసింది [telisindi] 'it was known'. They could as well be the objects, if the matrix sentences were:

నేను... అట్టు విన్నాను. [neenu [. . . aTTu] winnaanu]	'I heard that . . .'

and

నేను ....అట్టు తెలుసుకొన్నాను. [neenu [. . . aTTu] telusukonnaanu]	'I learnt that . . .'

Sentences (b) have the finite verbs ఉన్ [un] 'to be' or లే [lee] 'not to be' of which the అట్టు [aTTu]-clauses are surface subjects. In all these cases, they typically mean 'It seems that . . . ; it appears that . . .' Most of them can be paraphrased with the experiencer subject (speaker) in the dative case, e.g.

నాకు ....అట్టు (గా)ఉంది. [naaku [. . . aTTu (gaa)] undi]	'It seems to me that . . .'

etc. In Sentences (b) 12, 13, the subject of the అట్టు [aTTu] clause is identical with the subject governing the finite verb in the main clause, but they can be paraphrased with [to speaker [. . . అట్లు aTLu] ఉంది undi] type of structure; e.g.

12. దొంగలు పడుతున్నట్లు ఉన్నారు.
[dongalu [paDutunnaTLu]
unnaaru.]
'Thieves seem to be coming'.

(నాకు) దొంగలు పడుతున్నట్లు ఉంది.
[(naaku) [dongalu
paDutunnaTLu] undi.]
'It seems (to me) that thieves are coming.'

With the addition of అయితే [ayitee] 'if it were that . . .' as complementizer, the అట్టు [aTTu] clauses can be converted into conditional clauses; e.g.

ఇప్పుడు వానలు పడ్డట్టయితే పంటలు దెబ్బతింటాయి.
[[ippuDu waanalu paDDaTT(u)
ayitee], paNTalu
debbatiNTaayi.]
'If (it were that) the rains were to come now, the crops would suffer badly.'

This can be paraphrased by replacing the entire verb phrase of the subordinate clause by the conditional participle of పడు [paDu] 'to fall', i.e.

ఇప్పుడు వానలు పడితే పంటలు దెబ్బతింటాయి.
[[ippuDu waanalu paDitee],
paNTalu debbatiNTaayi.]
'If the rains fall now, the crops will suffer badly.'

The అట్టైతే [aTTaytee] complementizer is rather formal and pedantic. The అట్టు [aTTu] clauses are complicated and require further study and analysis.

28.10. A type of relative NP formation illustrated below requires an abstract noun as head, such as 'thought', 'idea', 'habit', 'intention', 'responsibility', 'possibility', 'necessity', etc. The relative clause qualifying these heads always contains a habitual verbal adjective and the semantic structure is translatable as 'the habit of . . .', 'the thought of . . .', 'the idea of . . .' and so on.

Model sentences:

1. వాడికి ఉత్తరం చదివే ఆలోచన తట్టలేదు.
[waaDiki [uttaram cadiwee
aaloocana] taTTa leedu.]
(*subject*)
'The idea of reading the letter did not occur to him.'

2. నాకు సిగరెట్లు కాల్చే అలవాటు ఉండేది.
[naaku [sigareTLu kaalcee
alawaaTu] uNDeedi.]
(*subject*)
'I used to have the habit of smoking cigarettes.'

3. అతను తన ప్రవేశం తెలియచెప్పే ఉద్దేశంతో ముందుకు నడిచాడు.
[atanu [tana praweeśam
teliyaceppee uddeeśamtoo]
munduku naDicEEDu.]
(*complement*)
'He walked forward with the intention of announcing his entry.'

4. ఆమెను తిరిగి క్షేమంగా తల్లిదండ్రులకు అప్పగించే పూచీ నాదేగా ?
[[aamenu tirigi kSeemangaa
tallidaNDrulaku appagincee
puucii] naadee gaa?]
(*subject*)
'Is not it my responsibility to hand her back safely to her parents?'

5. నాకు మాట్లాడే అవకాశం ఇవ్వండి.
[naaku [maaTLaaDee
awakaaśam] iwwaNDi.]
(*object*)
'Please give me an opportunity to speak.'

6. నాకు సాధారణంగా ఎక్కడికీ ఒంటరిగా వెళ్లే అవసరం లేదు.
[naaku [saadhaaraNangaa
ekkaDikii oNTarigaa
weLLee awasaram] leedu.]
(*subject*)
'Generally I do not have the need to go anywhere alone.'

7. నాకు నీలో బాగుపడే లక్షణాలు కనిపించటం లేదు
[naaku [niiloo baagupaDee
lakSaNaalu] kanipincaTam
leedu.] (*subject/object*)
'I see no signs of improvement in you.'

It is clear from the above sentences that the relative NP can occur as the subject NP, object NP or predicate complement NP of the main clause. The relative participle (verbal adjective) always carries the future-habitual suffix ఏ [ee]; the use of the other participles is blocked here.

28.11. Another type of relative clause, which may be called

'event NP', may be derived by adding the 3rd neuter singular suffix ది [di] (derived from అది [adi] 'the thing') as the head of the clause. This converts the entire verbal predication into a nominal, which can also be inflected with case suffixes when it becomes a predicate complement. The matrix sentence (main sentence) into which this is embedded usually has perception or cognition verbs such as 'to know, learn, understand, find, see' or verbs which are nominal predications like 'it is good/bad' etc. Some of these have been discussed in 21.15.

Model sentences:

(a) 1. నువ్వు చెప్పేది నాకు అర్థం కావటం లేదు.
[[nuwwu ceppeedi] naaku artham kaawaTam leedu.]
'I don't understand what you say.'

2. మీకు పెళ్ళయింది నాకు తెలియదు.
[[miiku peLL (i) ayindi] naaku teliyadu.]
'I don't know that you were married.'

3. ఆయన మంత్రి కానిది నేను ఎరుగుదును.
[[aayana mantri kaanidi] neenu erugudunu.]
'I know that he is not (has not become) a minister.'

4. మీరు లండన్ నుంచి విస్కీ తెచ్చింది మేం తెలుసుకొన్నాం.
[[miiru laNDan-nunci wiskii teccindi] meem telusukon-naam.]
'We found out you had brought whisky from London.'

5. మీరు చెప్పిందాంట్లో నిజం లేదు.
[[miiru ceppinadaaNTLoo] nijam leedu.]
'There is no truth in what you have said.'

These sentences illustrate a pure nominalization which embraces the entire proposition conveyed by the underlying sentences which are subordinated to the following main clause: e.g.

నువ్వు చెప్తావు [nuuwwu ceptaawu] 'you say'
→ (relative clause) నువ్వు చెప్పే [nuwwu ceppee]
→ (relative NP) నువ్వు చెప్పేది [nuwwu ceppee-di] (Sentence (a) 1.);

ఆయన మంత్రి కాడు [aayana mantri kaaDu]
→ (relative clause) ఆయన మంత్రి కాని [aayana mantri kaani]
→ (relative NP) ఆయన మంత్రి కానిది [aayana mantri kaanidi[3].]

In some cases the ది [di] noun clause is a simple paraphrase of the అటం [aTam] clause (see 21.15).

Action NP formation in అటం [aTam]

28.12. The verbal noun formative అటం/అడం [aTam/aDam] can be added to the stem of a verb to convert it into a noun phrase or clause (see 21.4). Such a clause can then be embedded in the main clause as the subject, predicate complement or object of the main verb. Both the morphology and syntax of this type have been discussed in some detail in 21.1-21.8; see particularly the model sentences in 21.1 and 21.5 followed by the explanation.

Some more examples are:

1. కమల పాట పాడటం మొదలు పెట్టింది.
[kamala [paaTa paaDaTam] modalu peTTindi.]
'Kamala started singing a song.'

2. నేను మీరిలా మాట్లాడటం ఒప్పుకోను.
[neenu [miir (u) ilaa maaTLaaDa-Tam] oppukoonu.]
'I don't agree to (*or* like) you talking like this.'

3. రాముకు అన్నం తింటానికి తీరిక లేదు.
[raamuku [annam tiNTaaniki] tiirika leedu.]
'Ramu has no time to eat.'

4. పిల్లవాడు ఆకలి కావటంతోనే ఏడుస్తాడు.
[pillawaaDu [aakali kaawaTamtoonee] eeDustaaDu.]
'The boy cries as soon as he gets hungry (lit. hunger–happening–with–only).'

5. ఆఫీసరు లేకపోవటం వల్ల గుమాస్తాలు పనిచెయ్యటం మానేశారు.
[[aafiisaru leekapoowaTamwalla] gumaastaalu paniceyyaTam maaneesEEru.]
'The clerks stopped working because of the absence (lit. not-being) of the officer.'

[3] ఆయన మంత్రి కాడు [aayana mantri kaaDu] has two meanings: 'He is not a minister' and 'He will not become a minister'. This ambiguity is also brought out in the relative nominal clause (C. Ramarao 1975, p. 68).

In Sentences 1 and 2, action NPs function as subject and object respectively. In 3–5 they occur as predicate complements. Sentence 5 shows two అటం [aTam] clauses embedded in the matrix sentence, one as direct object of మానేశారు [maaneesEEru] 'they stopped', and the other as a predicate complement with the post-position వల్ల [walla]. Even stative predicates like ఆకలి అవు [aakali aw] 'to get hungry' can be changed to NP as illustrated by Sentence 4. The dative case occurring with this kind of NP has mainly the meaning of 'purpose' or 'intention', translated as 'for'.

CHAPTER 29

Subordination: Complex Sentences (ii)

Indirect Questions

29.1. *Model sentences:*

1. (a) ఆయన ఎప్పుడు వస్తాడు ? [aayana eppuDu wastaaDu?]	'When will he come?'
(b) ఆయన ఎప్పుడు వస్తాడో నాకు తెలియదు. [[aayana eppuDu wastaaDoo] naaku teliyadu.]	'I do not know when he will come.'
2. (a) వారు ఎవరు ? [waaru ewaru?]	'Who is he?'
(b) వారు ఎవరో నాకు తెలుసు. [[waaru ewaroo] naaku telusu.]	'I know who he is.'
3. (a) మీ పేరు ఏమిటి ? [mii peeru eemiTi?]	'What is your name?'
(b) మీ పేరు ఏమిటో నాకు చెప్పండి. [[mii peeru eemiToo] naaku ceppaNDi.]	'Tell me what your name is.'
4. (a) నేను ఎవరిని ? [neenu ewarini?]	'Who am I?'
(b) నేను ఎవరినో మీకు తెలుసా ? [[neenu ewarinoo] miiku telusaa?]	'Do you know who I am?'
5. (a) ఆయన ఫీజు ఎంత ? [aayana fiiju enta?]	'How much are his fees?'
(b) ఆయన ఫీజు ఎంతో మీరు తెలుసుకొన్నారా? [[aayana fiiju entoo] miiru telusukonnaaraa?]	'Have you found out how much his fees are?'
6. (a) జేబులు కొట్టటం ఎలాగు? [jeebulu koTTaTam elaagu?]	'How does one pick pockets?'

(b) జేబులు కొట్టటం ఎలాగో వాడికి తెలుసు.
[[jeebulu koTTaTam elagoo]
waaDiki telusu.]
'He knows how to pick pockets.'

7. (a) అమె ఎలా ఉంది ?
[aame elaa undi?]
'How is she?'

(b) అమె ఎలా ఉందో చూసిరా.
[[aame elaa undoo] cuusi raa.]
'Go and see how she is.'

8. (a) వారు వచ్చారా, లేదా ?
[waaru waccEEraa, leedaa?]
'Have they come or not?'

(b) వారు వచ్చారో లేదో అతను
నాకు చెప్ప లేదు.
[[waaru waccEEroo, leedoo]
atanu naaku ceppa leedu.]
'He did not tell me whether they had come or not.'

9. (a) ఇక ఏం చెయ్యాలి ?
[ika eem ceyyaali?]
'What should be done hereafter?'

(b) ఇక ఏం చెయ్యాలో ఆలోచించు.
[[ika eem ceyyaaloo]
aaloocincu.]
'Think what should be done hereafter.'

The above sentences are examples of pairs of direct and indirect questions. The complementizer ఓ [oo] is added at the end of the direct question and embedded in another sentence as the object of its finite verb. The finite verbs of the main clause refer to speech or perception:

చెప్ప్	[cepp]	'to tell'
అడుగు	[aDugu]	'to ask'
కనుక్కొన్	[kanukkon]	'to find out'
చూస్	[cuus]	'to see'
తెలుసుకొన్	[telusukon]	'to learn'
ఊహించ్	[uuhinc]	'to guess'
ఆలోచించ్	[aaloocinc]	'to think', etc.

A yes-no type question cannot be converted into a NP unless it occurs as a coordinate sentence as in (8) (see Chapter 27).

Correlative Clauses

29.2. Correlative constructions which are found in English and Hindi are not normal in Telugu and the other Dravidian languages. Therefore, there are no correlative pronouns in Telugu similar to Hindi [jo . . . wo] 'who/which . . . he/she/it', [jab . . . tab] 'when . . . then', etc. However, under the influence of Sanskrit such syntactic constructions are imported into Telugu and are used in formal speech. This is accomplished by using a question word in the subordinate clause + the complementizer ఓ [oo], followed by the main clause beginning with the corresponding demonstrative pronoun; e.g.

ఎవడు [ewaDu] . . . {VP, NP} ఓ [oo], వాడు [waaDu] . . . Pred P, etc.

Model sentences:

(a) 1. ఏది కావాలో అది పట్టుకొని పో.
[[eedi kaawaaloo] adi
paTTukoni poo.]
'Take away whatever you want.'

2. లక్ష రూపాయిలు సంపాదించటం ఎంత
అసాధ్యమో ఇదీ అంత అసాధ్యమే.
[[lakSa ruupaayilu
sampaadincaTam enta
asaadhyamoo]
idii anta asaadhyamee.]
'This is as impossible as earning a lakh of rupees.'

3. నేటి మానవులకు తిండీ, నీరూ,
గాలీ ఎంత అవసరమో, వైద్యమూ
అంత అవసరమే.
[neeTi maanawulaku [tiNDii,
niiruu, gaalii enta
awasaramoo] waydyamuu
anta awasaramee.]
'Medical treatment is as necessary as food, water and air to human beings nowadays.'

4. పగలు పది గంటలకి వీధిలో
మామూలుగా ఎలా ఉంటుందో,
ఆ రోజు అలానే ఉంది.
[[pagalu padi gaNTalaki
wiidhiloo maamuulugaa elaa
uNTundoo] aa rooju
alaanee undi.]
'The street was the same as it normally was at 10.a.m. on that day.'

5. ఎంత తక్కువ జోక్యం కలిగించుకొంటే, అంత మంచి ప్రభుత్వం అనుకొంటారు.
[[enta takkuwa jookyam kaligincukoNTee] anta manci prabhutwam anukoNTaaru.]
'They think that the less the Government interferes, the better it is.'

6. ఎంత త్వరగా అయితే, అంత మంచిది.
[[enta twaragaa ayitee] anta mancidi.]
'The sooner (it is done), the better.'

7. ఎవడు తప్పు చేస్తాడో, వాడు జైలుకు పోతాడు.
[[ewaDu tappu ceestaaDoo] waaDu jayluku pootaaDu.]
'He who commits the crime will go to jail.'

8. ఎప్పుడు ఆకలైతే, అప్పుడే అన్నం తినాలి.
[[eppuDu aakal(i) aytee] appuDee annam tinaali.]
'One should eat only when one gets hungry.'

(b) 9. ఈ సంవత్సరంలో ఏవైతే పథకాలు ఉన్నాయో అవి తప్పకుండా పూర్తి చెయ్యాలి.
[[ii samwatsaramloo eewaytee pathakaalu unnaayoo] awi tappakuNDaa puurti ceyyaali.]
'Whatever schemes there are this year, you must fulfil them without fail.'

10. క్లాసులో విద్యార్థులు ఎవరైతే ఉన్నారో అందర్నీ తన గదికి పిలిపించాడు.
[[klEEsuloo widyaarthulu ewaraytee unnaaroo] andarinii tana gadiki pilipincEEDu.]
'Whoever were the students in his class, he summoned them all to his room.'

In Sentence (a) 1 the subordinate relative clause modifies అది [adi] in the main clause as the object of పట్టుకొనిపో [paTTukonipoo] 'take away'; in Sentences (a) 2, 3, 5, and 6 it modifies the quantifier adjective అంత [anta]; in (a) 4 it modifies the adverb అలానే [alaanee]. Sentences (b) illustrate an even more verbose style which is marked by the addition of a dummy conditional form అయితే [aytee] which does not contribute to the meaning of the question word in the subordinate clause.

Constructions of this type are more naturally expressed by relative clauses with participles in Telugu; e.g. నీకు కావలసింది పట్టుకొనిపో [niiku kaawalasindi paTTukoni poo] for sentence (a) 1.

Uses of the non-finite forms of అన్ *[an] 'to say'*

29.3. The non-finite forms of అన్ [an] 'to say', viz. అని [ani] (Perfective participle), అంటే [aNTee] (conditional), అన్నా [annaa] (concessive), అనే, అన్న [anee, anna] (relative), are used in a variety of ways as complementisers of subordinate clauses in complex sentences. These will be discussed in detail in the following sections:

అని [*ani*] (PERFECTIVE PARTICIPLE)

29.4. One of the most frequent uses of అని [ani] is as a quotative marker corresponding to 'that' in English or 'ki' in Hindi in indirect report.

Model sentences:

1. (a) నేను రేపు వెళ్తాను.
[neenu reepu weLtaanu.]
'I will go tomorrow.'

(b) రాము నేను రేపు వెళ్తానని కమలతో చెప్పాడు.
[raamu [neenu reepu weLtaan (u)] ani kamalatoo ceppEEDu.]
'Ramu said to Kamala, "I will go tomorrow."'

(c) రాము తాను రేపు వెళ్తానని కమలతో చెప్పాడు.
[raamu [taanu reepu weLtaan (u)] ani kamalatoo ceppEEDu.]
'Ramu told Kamala that he would go tomorrow.'

2. (a) నేను రేపు వస్తాను.
[neenu reepu wastaanu.]
'I will come tomorrow.'

(b) నువ్వు నాతో నేను రేపు వస్తానని చెప్పావు.
[nuwwu naatoo [neenu reepu wastaan (u)] ani ceppEEwu.]
'You told me, "I will come tomorrow."'

(c) నువ్వు నాతో నువ్వు రేపు వస్తావని చెప్పావు.
[nuwwu naatoo [nuwwu reepu wastaaw (u)] ani ceppEEwu.]
'You told me that you would come tomorrow.'

3. (a) నేను రేపు వస్తాను. [neenu reepu wastaanu.] — 'I will come tomorrow.'

   (b) నేను నీతో (నేను) రేపు వస్తానని చెప్పాను. [neenu niitoo [(neenu) reepu wastaan (u)] ani ceppEEnu.] — 'I told you, "I will come tomorrow"' *or* 'I told you that I would come tomorrow.'

4. (a) నువ్వు రేపు వస్తావా? [nuwwu reepu wastaawaa?] — 'Will you come tomorrow?'

   (b) నేను నువ్వు రేపు వస్తావా అని అడిగాను. [neenu [nuwwu reepu wastaawaa] ani aDigEEnu.] — 'I asked you, "Will you come tomorrow?"'

   (c) నేను నిన్ను రేపు వస్తావా అని అడిగాను. [neenu ninnu [reepu wastaawaa] ani aDigEEnu.] — 'I asked you if you would come tomorrow.'

5. (a) నువ్వు రేపు రా! [nuwwu reepu raa!] — 'Come tomorrow!'

   (b) నువ్వు నాతో నువ్వు రేపు రా అని అన్నావు. [nuwwu naatoo [nuwwu reepu raa] (ani)[1] annaawu.] — 'You said to me, "Come tomorrow!"'

   (c) నువ్వు నన్ను రేపు రమ్మని అన్నావు. [nuwwu [nannu reepu ramm] (ani)[1] annaawu.] — 'You told (asked) me to come tomorrow.'

In some of the sentences అని [ani] is used only to attach the quoted sentence to the main clause without effecting any change in the quotation. However, there are other alternatives which show that there is a difference in Telugu between 'direct' and 'indirect' report. They are: (1) నేను [neenu] is replaced by తాను [taanu] when the speaker is in the 3rd person and the subject of the quoted sentence is in the 1st person (see 1 (c)); (2) when the speaker who is in the 1st person reports to the hearer (2nd person) something that he (the 2nd person) has said, నేను [neenu] is replaced by నువ్వు [nuwwu] in indirect report (see Sentence 2 (c)). But when the speaker reports his own statement, the subject of the matrix and embedded sentences remains నేను [neenu] 'I' (alike), both in direct and indirect report (see Sentence 3 (b)), and the Equi NP in the quoted sentence is deleted. In the case of quoted yes-no questions or imperatives, the subject of the embedded quotation becomes the object of the finite verb in the main clause (see Sentences 4 (c) and 5 (c)); thus, నువ్వు [nuwwu] becomes నిన్ను [ninnu] in 4 (c) and నన్ను [nannu] in 5 (c), depending on who the speaker and the hearer are.

[1] When the main verb of the sentence is అన్ [an] 'to say', the quotative అని [ani] can be dispensed with.

Model sentences:

6. ఆయన నన్ను నీళ్ళు తాగమంటున్నారు. [aayana nannu [niiLLu taagam] aNTunnaaru.] — 'He is telling me to drink water (lit. He is telling me, "Drink water")'.

7. నేను ఈవేళ వారిని భోజనానికి రమ్మన్నాను. [(neenu) iiwEELa [waarini bhoojanaaniki ramm] annaanu.] — 'I have invited him to dinner today'.

8. మీరు వాణ్ణి వెళ్ళి సినిమా చూడమనలేదా? [(miiru) [waaNNi weLLi sinimaa cuuDam] analeedaa?] — 'Did not you tell him to go and see a cinema?'

9. మీరు నన్ను అతన్ని పిలవమన్నారా? [(miiru) [nannu atanni pilawam] annaara?] — 'Did you tell me to call him?'

10. నేను వాణ్ణి పొమ్మన్నా పోలేదు. [neenu [waaNNi pomm] annaa, poo leedu.] — 'Although I told him to go, he did not go.'

11. ఆయన నన్ను నీళ్ళు తాగవద్దన్నారు. [aayana [nannu niiLLu taagawadd (u)] annaaru.] — 'He told me not to drink water (lit. He told me: "You must not drink water").'

12. ఆయన నిన్ను ఇంటికి వెళ్ళవద్దంటారు. [aayana [ninnu iNTiki weLLawadd (u)] aNTaaru.] — 'He will tell you not to go home.'

13. నేను అతన్ని ఆ ప్రశ్నకి జవాబు ఇయ్యవద్దన్నాను. [(neenu) [atanni aa praśnaki jawaabu iyyawadd (u)] annaanu.]	'I told him not to answer that question.'

The above model sentences contain examples of indirect commands and requests. As in the case of reported declarative sentences, the verb in the quotation is put in the direct form (always in the imperative singular). It is followed by a finite or non-finite form of అన్ [an] 'to say'. The form of the imperative singular which precedes అన్ [an] 'to say' is different from the usual form. మ్ [m] is inserted between the imperative and అన్ [an] 'to say', and final ఉ [u] of the imperative changes to అ [a] by a rule of vowel harmony. If the imperative singular ends in a long vowel, it is shortened and మ్ [m] becomes మ్మ్ [mm]. In stems of three syllables, the vowel ఉ [u] in the middle syllable also changes to అ [a] according to vowel harmony.

EXAMPLES

Basic stem		*Meaning*	*Imperative singular*		*Form of imperative before an 'to say'*	
అమ్ము	[ammu]	'to sell'	అమ్ము	[ammu]	అమ్మమ్	[ammam]
చూచ్	[cuuc]	'to see'	చూడు	[cuuDu]	చూడమ్	[cuuDam]
ఇచ్చ్	[icc]	'to give'	ఈ / ఇయ్యి	[ii] / [iyyi]	ఇమ్మ్	[imm]
			ఇవ్వు	[iwwu]	ఇవ్వమ్	[iwwam]
చేస్	[cees]	'to do'	చేయ్ / చెయ్యి	[ceey] / [ceyyi]	చెయ్యమ్	[ceyyam]
వచ్చ్	[wacc]	'to come'	రా	[raa]	రమ్మ్	[ramm]
పో	[poo]	'to go'	పో	[poo]	పొమ్మ్	[pomm]
అడుగు	[aDugu]	'to ask'	అడుగు	[aDugu]	అడగమ్	[aDagam]
పిలుచ్	[piluc]	'to call'	పిలు	[pilu]	పిలవమ్	[pilawam]

In the above cases, మ్/మ్మ్ [m/mm] is traceable to the historically

older imperative singular suffix ఉము [umu], in which ము [mu] dropped out everywhere else; the older verbs were అమ్ముము, చూడుము, ఇమ్ము [ammumu, cuuDumu, immu], etc. The vowel harmony rule has completely obscured the history of this suffix which has now descriptively become a marker of indirect report of the imperatives.

In direct and indirect reporting the main clause has such finite verbs as అన్ [an] 'to say', చెప్ప్ [cepp] 'to say', అడుగు [aDugu] 'to ask', కోరు [kooru] 'to request', etc. The report clause functions as the direct object of these verbs.

29.5. అని [ani] is also used as complementizer subordinating a simple sentence as the direct object of such verbs as 'to write, intend, guess, know, imagine, think, believe, find out, hesitate, fear' etc. which belong to the domain of knowledge and perception.

Model sentences:

(a) 1. రేపు ఆయన్ని కలుసుకొంటానని రాశాను. [[reepu aayanni kalusukoN-Taan] ani raasEEnu.]	'I wrote that I would meet him tomorrow.'
2. అది ఎలా చెయ్యాలా అని దిగులు పడుతున్నాను. [[adi elaa ceeyaalaa] ani digulu paDutunnaanu.]	'I am worried about how I should do it.'
3. ఎవరిదగ్గరికి వెళ్ళటమా అని సంకోచించాను. [[ewaridaggiriki weLLaTamaa][2] ani sankoocincEEnu.]	'I hesitated as to whom to approach.'
4. జైలునుంచి ఎలా తప్పించుకోవటమా అని వాడి ఆలోచన. [[jaylununci elaa tappincukoowaTamaa][2] ani waaDi aaloocana.]	'His thought was how to escape from jail.'
5. ఆ విషయం నీకు ఎలా చెప్పటమా అని ఆలోచిస్తూ ఉన్నాను. [[aa wiSayam niiku elaa ceppaTamaa][2] ani aaloocistuu unnaanu.]	'I went on considering how to tell you that matter.'

[2] ఆ [aa] here does not seem to be functioning as an interrogative marker of the yes-no type.

6. రేపు ఆయన నాకు డబ్బు ఇస్తారని నమ్ముతున్నాను.
[[reepu aayana naaku Dabbu istaar] ani nammutunnaanu.]
'I believe he will give me the money tomorrow.'

7. నాకు పరిగెత్తాలని తోచలేదు.
[naaku [parigettaal (i)] ani toocaleedu]
'It did not occur to me that I should run.'

8. మీరు పెద్దమనుషులని నాకు తెలుసు.
[[miiru peddamanuSul(u)] ani naaku telusu.]
'I know you are gentlemen.'

(b) 9. ఒక వంటమనిషిని కుదుర్చుదాం అనుకొంటున్నాను.
[[oka waNTamaniSini kudurcudaam] anukoNTunnaanu.]
'I am thinking of engaging a cook' *or* 'I want to engage a cook.'

10. రేపు విజయవాడ పోదాం అనుకొంటున్నాను.
[[reepu wijayawaaDa poodaam] anukoNTunnaanu.]
'I am thinking of going to Vijayawada tomorrow' *or* 'I want to go to Vijayawada tomorrow.'

11. అతన్ని మళ్ళీ వెనక్కి పిలుద్దాం అనుకొన్నది.
[[atanni maLLii wenakki piluddaam] anukonnadi.]
'She wanted to call him back.'

12. నాలాగా జన్మమంతా బాధపడాలనుకొన్నావా ?
[[naalaagaa janmamantaa baadhapaDaal(i)] anukonnaawaa?]
'Do you want to suffer like me all your life?'

When the finite verb in the main clause is అనుకొన్ [anukon] 'to think', 'feel', the noun phrase complementizer అని [ani] is optionally deleted, as in Sentences (b) 9–12. Note that the above do not come under quotations.

For the sake of vividness in rhetorical style a clause containing అని [ani] sometimes comes after the main clause, in contravention of the rule that the main clause always comes last in Telugu, e.g.

తెలుసు, మీరు అలా అంటారని!
[telusu, miiru alaa aNTaarani!]
'I knew you would say that!'

29.6. A third use of అని [ani] is as a complementizer of desiderative clauses in the hortative or obligative attached to a main clause having the finite verb ఉంది [undi] 'it (a desire) is', 'one wants to . . .'.

Model sentences:

1. మాకు పాట ఒకటి వినాలని ఉంది.
[[maaku paaTa okaTi winaal] an(i) undi.]
'We would like to listen to a song.'

2. ఒక విషయం అడగాలని ఉంది.
[[oka wiSayam aDagaal] an(i) undi.]
'I want to ask (you) something.'

3. నాకు పేకాట ద్వారా డబ్బు సంపాదించాలని ఉంది.
[naaku [peekaaTa dwaaraa Dabbu sampadincaal] an(i) undi.]
'I want to win money at cards.'

4. వాళ్ళకు ఇంటికి వెళ్ళాలని లేదు.
[waaLLaku [iNTiki weLLaal(i) ani leedu.]
'They do not want to go home.'

29.7. Another function of అని [ani] is to subordinate a causal clause and attach it to the main clause in which the subject refers to a rational being.

Model sentences:

1. రాము ఆలస్యంగా వచ్చాడని కమలకు కోపం వచ్చింది.
[[raamu aalasyangaa waccEED(u)] ani kamalaku koopam waccindi.]
'Kamala got angry because Ramu came late.'

2. ఒంటికి మంచిది కాదని నేను సిగరెట్లు తాగటం మానేశాను.
[[oNTiki mancidi kaad(u)] ani neenu sigareTLu taagaTam maaneesEEnu.]
'I gave up smoking cigarettes because it was not good for my health.'

Even in sentences of this type, it is possible to interpret అని [ani] as 'having thought, considered', etc. Note that the following sentence is ungrammatical because the subject of the main clause is not marked for [+ human]:

3. *మందు తాగాడు అని వాడి జ్వరం తగ్గింది.
[*mandu taagEEDu ani waaDi jawaram taggindi.][3]
'Fever subsided (thinking) because he drank medicine.'

OTHER NON-FINITE FORMS OF అన్ *[an]*.

29.8. *Model sentences:*

(a) 1. ఒక కిలోమీటరంటే వేయి మీటర్లు.
[oka kilomiiTaraNTee weeyi miiTarlu.]
'One kilometre means a thousand metres' (lit. if you say a kilometre, (it is) a thousand metres).

2. డజన్ అంటే పన్నెండు.
[Dajan aNTee panneNDu.]
'A dozen means twelve'.

(b) 3. మళ్ళీ వచ్చావంటే చూసుకో!
[maLLii waccEEw(u) aNTee cuusukoo!]
'If you come back again, watch out!' *or* 'Don't dare to come back again!'

4. నీవు అన్నం తిన్నావంటే జ్వరం వస్తుంది.
[niiwu annam tinnaaw(u) aNTee jwaram wastundi.]
'If you eat food (*or* if you have eaten food) you will get fever.'

5. దగా చేశాడంటే చస్తాను.
[dagaa ceesEED(u) aNTee castaanu.]
'I will die if he has cheated me!'

6. వాడు బెదిరిస్తాడన్నా నాకు భయం లేదు.
[waaDu bediristaaD(u) annaa naaku bhayam leedu.]
'I will not be afraid, even if he threatens me.'

[3] See C. Rama Rao (1975, page 93).

(c) 7. హృదయంలో ఏడుపు కోపం నేను ముందంటే నేను ముందంటున్నాయి.
[hrudayamloo eeDupu, koopam neenu mund(u) aNTee, neenu mund(u) aNTunnaayi]
'Grief and anger are competing with each other in his heart.'

8. వాడి బావమరదులు ఇద్దరూ, నేను ముందు చదవాలంటే, నేను ముందు చదవాలని పోట్లాడుకొని పత్రికను చింపినంత పని కూడా చేశారు.
[waaDi baawamaradulu iddaruu, neenu mundu cadawaal (i) aNTee, neenu mundu cadawaal (i) ani pooTLaaDukoni patrikanu cimpinanta pani kuuDaa ceesEEru.]
'His two brothers-in-law quarrelled over who should read the news-paper first and almost tore it.'

9. కాసుకో అంటే కాసుకో అంటూ....
[kaasukoo aNTee, kaasukoo aNTuu. . .]
'Each telling the other: "Just wait"' (threatening each other).

10. మా తమ్ముణ్ణి చూడాలంటే. పిలుస్తాను.
[maa tammuNNi cuuDaal (i) aNTee, pilustaanu.]
'If you want to see my younger brother, I will call him.'

(d) 11. హైదరాబాద్ వదిలి వెళ్ళాలంటే, మా ఊరికి వచ్చి కాపురం ఉండండి.
[haydaraabaad wadiliweLLaal (i) aNTee, maa uuriki wacci kaapuram uNDaNDi.]
'If you have to leave Hyderabad, come and live in our town.'

12. నూరు రూపాయిలకి చిల్లర కావాలంటే, అతన్ని అడగండి.
[nuuru ruupaayilaki cillara kaawaal(i)aNTee, atanni aDagaNDi]
'If you want change for a hundred rupees, please ask him.'

(e) 13. లేపాక్షి అనే ఒక ఊరు ఉన్నది.
[[leepaakSi anee oka uuru] unnadi.]
'There is a village called Leepakshi.'

14. బలపంతో ఇ ఈ అనే రెండు అక్షరాలు రాసింది. [[balapamtoo i ii anee reNDu aksaraalu] raasindi.]	'She wrote the two letters *i* and *ii* with a slate pencil.'
15. సుబ్బారావు అనే ఆయన.... [subbaaraawu anee aayana . . .]	'A man called Subba Rao . . .'
16. ఆయన తిరిగి రాడనే భయం ఆమెని పీడిస్తోంది. [[aayana tirigi raaD(u) anee bhayam] aameni piiDistoondi.]	'The fear that he will not return afflicts her.'
17. మీరు వస్తారు అనే ఆశ.... [miiru wastaaru anee aaśa . . .]	'The hope that you will come . . .'
18. వెళ్లటమా, మానటమా అనే ప్రశ్న.... [weLLaTamaa, maanaTamaa anee praśna . . .]	'The question whether to go or not . . .'
19. మానవుడు నా అనే వ్యక్తుల కోసం బతుకుతాడు, తన కోసం కాదు. [maanawuDu [naa anee wyaktulakoosam] batukutaaDu, tana koosam kaadu.]	'Man lives for those whom he can call his own, not for himself.'
20. సొంతంగా తనది అనే ఆస్తి ఏమీలేదు. [[sontangaa tanadi anee aasti] eemii leedu.]	'He has no property that he can call his own.'
21. నీకు పాట వచ్చన్న సంగతి అందరికీ చెప్పేశాను. [[niiku paaTa waac(u)anna sangati] andarikii ceppeesEEnu.]	'I have told them all that you can sing.'

In sentences of the type 'X అంటే [anTee] Y' (see (a)), అంటే [aNTee] 'if one says/said' is actually used in the sense of 'means', i.e. 'X means Y'. X can be a word, a phrase, or a sentence. అంటే [aNTee] can be called an interpretative complementizer although formally it is the conditional form of అన్ [an] 'to say'. అంటే [aNTee] and అన్నా [annaa] the conditional and concessive participles of అన్ [an]

'to say', when added to simple sentences will make them conditional and concessive subordinate clauses. Such whole subordinate clauses can be paraphrased by using the simple conditional or concessive forms of the verb of the underlying clause instead (see Sentences (b)). For instance, (4) can be paraphrased as:

నువ్వు అన్నం తింటే, జ్వరం వస్తుంది. [nuwwu annam tiNTee, jwaram wastundi.]	'If you eat food, you will get fever.'

Sentences (c) represent a special use of అంటే [aNTee] in the subordinate clause followed by another use of అన్ [an] 'to say' as finite or non-finite verb in the matrix. Such sentences literally meant—

[Clause + [if X says such and such], Y says . . .]

implying that X and Y compete with each other. The conditional of ఆలి [aali] (Sentences (d)) is formed by the addition of అంటే [aNTee]; it can mean either 'if you want to' or 'if you must'. The conditional of కావాలి [kaawaali] is కావాలంటే [kaawaal(i)aNTee]. There is also a form కావలిస్తే [kaawalistee], e.g.

కావలిస్తే మళ్ళీరాస్తా. [kaawalistee maLLii raastaa.]	'If you want, I will write it again'.

In Sentences (e) the future habitual relative participle అనే [anee] 'called' or 'known as' is used, derivable from underlying clauses of the type: 'People call the village X' → 'X అనే [anee] village (the village called X)'; some of the subordinate clauses in (d) have impersonal (unstated) subjects and can best be translated as passives in English. The relative clauses in అనే [anee] can be changed into abstract nominals with the addition of ది [di) (see 28.11).

29.9. *Model sentences:*

1. ఐతే రేపు వెళ్ళిపోవటం తప్పదన్న మాట! [aytee reepu weLLipoowaTam tappadanna maaTa!]	'Then you are bound to go tomorrow!' (expressing disappointment).

2. ప్రస్తుతం అతిథినన్నమాట! తరువాత అద్దెవాడుగా మారాలా? ఘోరం!
   [prastutam atithinanna maaTa. taruwaata adde waaDugaa maaraalEE? ghooram!]
   'Now I am a guest, I'm telling you. Afterwards must I change into a lodger? (How) terrible!'

3. తమాషా చేస్తున్నావన్నమాట!
   [tamaaSaa ceestunnaawanna maaTa!]
   'So then, you are joking!'

The colloquial phrase అన్నమాట [anna maaTa], which might be translated 'I am telling you', adds little to the meaning of a sentence. It indicates that the speaker is confident of what he is saying. Sometimes it is used ironically.

THE USE OF అనగా [*anagaa*]

29.10. అన [ana], the infinitive of అన్ [an], + గా [gaa] is added as a subordinating conjunction to a clause denoting that the event specified by it immediately precedes in time another event specified by the main clause: e.g.

1. పెళ్ళి రేపనగా కారు మొదటి సారి కదలింది.
   [peLLi reepanagaa kaaru modaTi saari kadilindi.]
   'Just the day before the wedding, the car started for the first time.'

2. రెండు మూడు రోజుల్లో సుందరం కాలేజీ ప్రవేశిస్తాడనగా....
   [reNDu muuDu roojulloo sundaram kaaleejii praweeśistaaD(u)anagaa . . .]
   'Just when Sundaram was due to enter college in two or three days time . . .'

3. ఇంకా ప్రదర్శనం మూడు నాలుగు రోజులు ఉందనగా....
   [inkaa pradarśanam muuDu naalugu roojulu undanagaa . . .]
   'When the performance was just three or four days off . . .'

CHAPTER 30

Miscellaneous Grammatical Notes

30.1. In this Chapter a number of interesting grammatical items will be covered with illustrations of their usage. Either these could not be strictly put under any of the earlier chapters or they deserve specialized treatment.

30.2. *NP + Pronoun.*

When a pronominal substitute of a NP occurs after it, both being marked by coordination in the shape of final vowel lengthening (see 27.2), the coordinated phrases mean 'NP, etc.' or 'NP and so on'.

Model sentences:

1. నీ పుస్తకాలూ అవీ చూపించు.
   [nii pustakaaluu awii cuupincu.]
   'Show your books and (other) things.'

2. నువ్వు బడికి పోయి లెఖ్ఖలూ అవీ నేర్చుకోవాలి.
   [nuwwu baDiki pooyi lekkaluu awii neercukoowaali.]
   'You must go to school and learn sums and so on.'

3. ఆమె కూరగాయలూ అవీ వండగలదా ?
   [aame kuuragaayaluu awii waNDagaladaa?]
   'Can she cook vegetables and such things?'

4. పిల్లలూ వాళ్ళూ కులాసాగా ఉన్నారా ?
   [pillaluu waaLLuu kulaasaagaa unnaaraa?]
   'Are the children and others well?'

5. ఆమె వంటా అదీ చేసిపెట్టి పొగాకు కంపినీకి పనికి వెళ్తుంది.
   [aame waNTaa adii ceesipeTTi pogaaku kampeniiki paniki weLtundi.]
   'She does the cooking, etc., and goes to the tobacco company for work.'

In the above sentences వాళ్ళూ [waaLLuu], అదీ [adii] and అవీ [awii] are anaphoric pronouns corresponding to the NPs that they follow.

Such coordinated phrases occur as objects of the main verb in Sentences 1–3 and 5, and as subject in Sentence 4. Also study the related use of vowel length as a particle in 24.11-13 meaning 'also', etc.

30.3. Study the use of correlatives in the sense of 'each', 'every' in the following:

Model sentences:

1. ఎవరి ఊరిలో వారు ఉండిపోయారు.
   [*ewari uuriloo waaru* uNDipooyEEru.]
   'Each remained in his/her own village.'

2. ఎవరి పాత్రలు వారు నిర్వహిస్తే చాలు.
   [*ewari paatralu waaru* nirwahistee, caalu.]
   'It is enough if each performs his/her own part.'

3. ఎవరి భావాలు వాళ్ళు బాహాటంగా ప్రకటించే వాళ్ళు.
   [*ewari bhaawaalu waaLLu* baahaaTangaa prakaTincee waaLLu.]
   'Everyone used to speak out his/her own ideas openly.'

4. ఈ నినాదాలకు ఎవరి వ్యాఖ్యానాలు వారు కల్పించుకొన్నారు.
   [ii ninaadaalaku *ewari wyaakhyaanaalu waaru* kalpincukonnaaru.]
   'Everyone invented his own interpretations for these slogans.'

5. ఎవరి పాఠాలు వారు చదువుకోండి.
   [*ewari paaThaalu waaru* caduwukooNDi!]
   'All of you study your own lessons!'

6. చివరకు ఇద్దరూ ఎవరి దారిన వారు పోయారు.
   [ciwaraku iddaruu *ewari daarina waaru* pooyEEru.]
   'In the end, each of the two went his/her own way.'

7. ఎవడి లాభం వాడు చూసుకోవాలి.
   [*ewaDi laabham waaDu* cuusukoowaali.]
   'Each must look to his own advantage.'

8. ఏ రాష్ట్రానికి ఆ రాష్ట్రం ఒక ఆహార మండలంగా ఉంటుంది.
   [*ee raaSTraaniki aa raaSTram* oka aahaara maNDalangaa uNTundi.]
   'Each State will be a separate food zone by itself (lit. For each State that State will be one food zone)'.

In the above sentences a NP consisting of an interrogative pronoun in the genitive, followed by a noun head, is correlated to the corresponding demonstrative pronoun which follows it immediately. The whole string means 'They . . . their N' or 'Each . . . his/her N'. It appears that these phrases frequently occur as the subject of a sentence. It is possible that such sequences have an underlying verb 'to be' which is deleted under certain conditions which need to be studied more closely; e.g.

ఎవరి ఊరిలో (ఉన్న) వారు, (వారి ఊరిలో) ఉండిపోయారు.
[ewari uuriloo (unna) waaru, (waari uuriloo) uNDipooyEEru]

could be the input to Sentence 1 above. Some of these structures could also be paraphrased by the use of ప్రతి [prati] 'each, every' and the reflexive pronouns తాను, తాము [taanu, taamu]; e.g. for the italicized sequences, we can substitute the following:

1. ప్రతి వారు తమ ఊళ్ళో....
   [prati waaruu tama uuLLoo] . . .
2. ప్రతి వారు తమ పాత్రలు....
   [prati waaruu tama paatralu] . . .

and so on.

30.4. *The Reflexive pronouns* తాను/తను [taanu, tanu] *'he/she'*, తాము/తము [taamu, tamu] *'they'*.

It has been shown earlier (29.4) that తాను [taanu] 'he' can replace నేను [neenu] 'I' in indirect reporting where they are coreferential.

Study the following transformations.

1. (a) కమల కమలను తిట్టుకొన్నది.
   [*kamala* [*kamalanu*] tiTTukonnadi.]
   '*Kamala* blamed *Kamala*.'

→(b) కమల తనను తాను తిట్టుకొన్నది.
[*kamala tananu* (taanu) tiTTukonnadi.]
'*Kamala* (she) blamed *herself*.'

2. (a) కమల [రాము కమలను ప్రేమిస్తున్నాడు] అని అనుకొన్నది.
[*kamala* [raamu *kamalanu* preemistunnaaDu] ani anukonnadi.]
'*Kamala* thought that (Ramu is loving *Kamala*).'

→(b) కమల [రాము తనను ప్రేమిస్తున్నాడు] అని అనుకొన్నది.
[*kamala* [raamu *tananu* preemistunnaaDu] ani anukonnadi.]
'*Kamala* thought that (Ramu is loving *her*).'

One of the NPs can be replaced by తాను [taanu] / తను [tanu] or its inflected forms, if the following conditions are fulfilled.

(1) The NPs should carry the feature [+ human] and should be identical and coreferential in the 3rd person.

(2) Both the NPs should be in the same sentence, as in 1(a) above, or the reflexivized NP should be in the embedded sentence (commanded position) while the non-reflexivized NP remains in the matrix sentence (commanding position) as in 2 (a) (b) but not vice versa. For instance the following transform of 2(a) is ungrammatical instead of 2(b) in the same sense.

*తాను [రాము కమలని ప్రేమిస్తున్నాడు] అని అనుకొన్నది.
**taanu* [raamu *kamalani* preemistunnaaDu] ani anukonnadi.

Here తాను [taanu] and కమల [Kamala] cannot be considered coreferential since the reflexivized (commanded) NP occurs in a higher sentence and the non-reflexivized (commanding) NP occurs in the embedded sentence.

30.5. A few more illustrative sentences from modern literature are as follows. Note that sometimes the non-reflexive NP is recoverable from earlier sentences in discourse.

1. ఆయన నన్ను తన తోటకు తీసుకపోయాడు.
[aayana nannu tana tooTaku tiisukapooyEEDu.]
'He took me to his garden.'

2. తనకు చెందిన ఆస్తి అంతా అమ్మేశాడు.
[tanaku cendina aasti antaa ammeesEEDu.]
'He sold all the property that belonged to him.'

3. ఖర్చు తనే భరించేవాడు.
[kharcu tanee bharinceewaaDu.]
'He used to bear the expense himself.'

4. ఆమెను బజారులో దిగవిడిచి తాను వెళ్ళిపోయాడు.
[aamenu bajaaruloo digawiDici taanu weLLipooyEEDu.]
'He left her in the bazaar and went away himself.'

5. ఐతే తన కథ పడిందన్నమాట; పడుతుందని తను అనుకోలేదు.
[aitee tana katha paDind(i) annamaaTa; paDutund(i)ani tanu anukooleedu.]
'So his story had appeared (in print)! He had not expected it to appear.'

6. తనను ఎందుకు విధి అలా ఆడిస్తుంది? ఒక గంటక్రితం తనకన్నీ ఉన్నాయనీ ప్రపంచంలో తన అంత అదృష్టవంతుడు లేడనీ అనుకొన్నాడు.
[tananu enduku widhi alaa aaDistundi? oka gaNTakritam tanak(u)annii unnaay(i)anii, prapancamloo tana anta adrusTawantuDu leeD(u)anii anukonnaaDu.]
'Why does fate play with him like this? An hour ago he thought that everything was his and that there was no-one in the world as fortunate as he.'

7. సాక్షులు అందరూ తాము ఎవరూ చూడలేదన్నారు.
[saakSulu andaruu taamu ewaruu cuuDaleed(u) annaaru.]
'All the witnesses said they had not seen it.'

30.6. Even the commanding NP (normally in the nominative case) can be replaced by a reflexive pronoun, if the other conditions

stated in 30.4 are fulfilled. The word order between the 'commanding' and 'commanded' reflexives is flexible.

Model sentences:

1. ఇన్నాళ్ళు (ఇన్ని నాళ్ళు) నిర్లక్ష్యం చేసినందుకు తన్ను తాను నిందించుకొన్నాడు.
   [innaaLLu (*for* inni naaLLu) nirlakSyam ceesinanduku tan(a)nu taanu nindincukonnaaDu.]
   'He blamed himself for having been neglectful for so long.'

2. తనలో తాను గొణుక్కొన్నాడు.
   [tanaloo taanu goNukkonnaaDu.]
   'He muttered to himself.'

3. తమలో తాము వాదించుకొంటున్నారు.
   [tamaloo taamu waadincukoNTunnaaru.]
   'They are arguing among themselves.'

4. తన్ను తాను మరిచిపోయి చెప్పసాగింది.
   [tan(a)nu taanu maricipooyi ceppasaagindi.]
   'Forgetting herself, she began to speak.'

30.7. Sometimes, a demonstrative pronoun can be used optionally in the place of the reflexive:

1. చిన్నప్పుడు వాళ్ళ నాన్న తన జాతకం రాయించాడట.
   [cinnappuDu *waaLLa* naanna tana jaatakam raayincEEDaTa]
   '(A) says that in his youth his father had his (A's) horoscope cast.'

2. చిదానందం వాళ్ళ ఊరినుంచి తిరిగి రాలేదని తెలిసింది.
   [cidaanandam *waaLLa* uurinunci tirigi raaleedani telisindi.]
   'It was learnt that Chidanandam had not returned from his village.'

30.8. *'Each-other'-Type Phrases*

The meanings 'each other' and 'one another' are conveyed in Telugu

by constructions involving the use of ఒకరు [okaru] 'some person' twice strung together with appropriate case suffixes; e.g. ఒకరిని [okarini] ఒకరు [okaru] 'one (acc.) the other (nom.)'; ఒకరికి ఒకరిని [okariki okarini] 'one (acc.) to the other (dat.)'; ఒకరితో ఒకరు [okaritoo okaru] 'one (nom.) with the other (com.)'; etc.

Model sentences:

1. మీరు ఒకరిని ఒకరు అర్థం చేసుకోగలరు.
   [miiru okarini okaru artham ceesukoogalaru.]
   'You can understand each other.'

2. మేం ఒకరినొకరం వదిలి వెళ్ళవలసింది.
   [meem okarin(i)okaram wadili weLLawalisindi.]
   'We should have to part from each other.'

3. ఒకరినొకరు వెంబడించుకొంటూ....
   [okarin(i)okaru wembaDincukoNTuu . . .]
   'One chasing after the other . . .'

4. ఒకరితో ఒకరు కలియబడ బోయారు.
   [okaritoo okaru kaliyabaDa booyEEru.]
   'They went to grapple with each other.'

5. ఒకరికొకరిని పరిచయం చేశాడు.
   [okarik(i)okarini paricayam ceesEEDu.]
   'He introduced them to each other.'

6. ఒకరిమీద ఒకరికి కోపంవస్తే....
   [okarimiida okariki koopam wastee . . .]
   'If they get angry with each other . . .'

7. ఒకరితో ఒకరు మాట్లాడి పది సంవత్సరాలు అయింది.
   [okaritoo okaru maaTLaaDi padi samwatsaraalu ayindi.]
   'It is ten years since each spoke to the other.'

30.9. If the construction refers to non-human, ఒకటి [okaTi] and *ఒకది [okadi] are put together, the latter in oblique case inflection and the former in nominative; e.g. ఒకదాంట్లోఒకటి [okadaaNTLoo okaTi] 'one (nom.) in the other (loc.)', ఒకదానివెనకఒకటి [okadaani wenaka okaTi] 'one (nom.) behind the other (pp.)', ఒకదాన్ని ఒకటి [okadaanni okaTi] 'one (nom.) the other (acc.)'.

1. నాలుగు చేటలు ఒకదానిలో ఒకటి పెట్టి తెచ్చాడు.
[naalugu cEETalu, okadaniloo okaTi peTTi teccEEDu.]
'He brought some winnowing trays, putting them one inside the other.'

2. కారూ సైకిలూ ఒకదాని వెనక ఒకటి సాగిపోయాయి.
[kaaruu, saikiluu okadaani wenaka okaTi saagipooyaayi.]
'The car and the cycle proceeded one behind the other.'

3. ఆ కుక్కలు రెండూ ఒకదాన్ని ఒకటి వెంబడించుకొంటున్నాయి.
[aa kukkalu reNDuu okadaanni okaTi wembaDincukoNTunnaayi.]
'Those two dogs are chasing each other.'

30.10. *Quantifier phrases*

In the formation of NPs involving quantifiers, the different lexical items occur in the following order: Numeral (adj.) + Measure word (oblique/genitive) + Noun (head); e.g. పది ఎకరాల భూమి [padi ekaraala bhuumi] 'ten acres of land'. Study the following illustrative constructions (for principles of forming numeral phrases, see 11.6).

1. వారికి పది ఎకరాల భూమి ఉన్నది.
[waariki padi ekaraala bhuumi unnadi.]
'They have ten acres of land (lit. 'land of ten acres')'.

2. ఆఖరు పల్లె మూడు మైళ్ళ దూరంలో ఉన్నది.
[aakharu palle muuDu mayLLa duuramloo unnadi.]
'The last village is at a distance of three miles.'

3. ఎన్ని రకాల పూలు ఉన్నాయి?
[enni rakaala puulu unnaayi?]
'How many kinds of flowers are there?'

4. మా ఇల్లు తొమ్మిది ఏళ్ళ కాలం నాటిది.
[maa illu tommidi eeLLa kaalam naaTidi.]
'My house is nine years old.'

5. పది గజాల రెండు అడుగుల ఆరు అంగుళాలు.
[padi gajaala reNDu aDugula aaru anguLaalu.]
'Ten yards, two feet and six inches.'

6. నాలుగు ఏళ్ళ చిల్లర కాలం పట్టుతుంది.
[naalugu eeLLa cillara kaalam paTTutundi.]
'It takes four and odd years' time.'

7. S దగ్గిర ఇంకా పది రూపాయల చిల్లరే ఉంది.
[S daggira inkaa padi ruupaayila cillaree undi.]
'S has only ten and odd rupees left.'

8. ఈ ఏడాది ఆంధ్రప్రదేశం పదిలక్షల టన్నుల బియ్యం సేకరిస్తుంది.
[ii eeDaadi aandhra pradeeśam padi lakSala Tannula biyyam seekaristundi.]
'This year Andhra Pradesh will procure ten lakhs of tonnes of rice.'

30.11. *Negative Participle in* అక *[aka]* + పో *[poo]*

Only the non-finite (conditional and concessive) forms of the compound verbs of this type have been illustrated in 20.21 and 20.23. Non-capabilitative verbs illustrated in 20.12(b) can also be formed by adding పో [poo] to the negative participle in అక [aka], if the predicate phrase carries an interrogative clitic; e.g.

(a) 1. ఈ పాటికి మీరు అన్నం తినక పోయారా?
[ii paaTiki miiru annam tinaka pooyEEraa?]
'Could you not have eaten your food by now?'

2. మనమరాలు పుట్టిందని తెలియగానే కొడుకుతో ఏదో విధంగా రాజీ పడకపోయాడా?
[manamaraalu puTTind(i) ani teliyagaanee, koDukutoo eedoo widhangaa raajii paDakapooyEEDaa?]
'As soon as he heard that a granddaughter was born, could he not somehow have become reconciled with his son?'

(b) 3. అనుమానం K కి కలక్క పోలేదు.
[anumaanam K ki kalakka pooleedu.]
'Suspicion did not fail to occur to K.'

4. ఆయన నా అర్థం తెలుసుకోక పోలేదు.
[aayana naa artham telusukooka pooleedu.]
'He did not fail to understand my meaning.'

5. M చాటుగా కళ్ళు ఒత్తుకోవటం ఆయన చూడక పోలేదు.
[M caaTugaa kaLLu ottukoowaTam aayana cuuDaka pooleedu.]
'He did not fail to see M secretly wipe her eyes.'

6. వాడు లెక్కలు చదువుకొంటాననటంలో ఉద్దేశం లేకపోలేదు.
[waaDu lekkalu caduwukoNTaananaTamloo uddeeśam leeka pooleedu.]
'A reason was not lacking for his saying that he would study mathematics.'

Sentences (b) illustrate the use of a double negative with the negative compound stem inflected in the past negative tense.

30.12. *Use of Past Participle* + ఉన్ [un] *'to be'*

A compound verb consisting of a past participle + the finite forms of the verb ఉన్ [un] 'to be' has several shades of meaning depending on the tense of ఉన్ [un]. In the past-present (14.5) tense ఉన్ [un] occurs with the past participles of certain verbs denoting a change of state 'open, sit, die', etc.; e.g.

(a) 1. తలుపు తీసి ఉన్నది (తెరిచి ఉన్నది).
[talupu tiisi unnadi (*or* terici unnadi).]
'The door is open.'

2. గుడ్డ పూర్తిగా చింపి ఉన్నది.
[guDDa puurtigaa cimpi unnadi.]
'The cloth is completely torn.'

3. దాని పైన ఏవేవో ఉర్దూలో రాసి ఉన్నాయి.
[daani payna eeweewoo urduuloo raasi unnaayi.]
'Some things are written on it in Urdu.'

4. నీళ్ళతో నిండిఉన్న సీసా తీసుకొన్నాడు.
[niiLLatoo niNDi unna siisaa tiisukonnaaDu.]
'He took a bottle filled with with water.'

Note that all the above sentences have non-agentive subjects, because an agentive noun cannot occupy the subject position when the predicate has a stative verb of this kind. Sentences 2 to 4

are best translated as passives. This is one of the constructions used as a counterpart of a structural passive in Telugu.

The other uses of the past participle + ఉన్ [un] are as follows:

(b) 5. పత్రికలలో చదివి ఉంటారు.
[patrikalaloo cadiwi uNTaaru.]
'They will have read it in the newspapers.'

6. ఈపాటికి బెంగుళూరు చేరి ఉంటాడు.
[ii paaTiki benguLuuru ceeri uNTaaDu.]
'By now, he will have reached Bangalore.'

(c) 7. M లాంటి చెల్లెలుగల మనిషి చాలా ధన్యుడయి ఉండాలి.
[M laaNTi cellelugala maniSi caalaa dhanyuD(u)ayi uNDaali.]
'A man with a sister like M must be very fortunate.'

8. ఎవరో క్లాసుమేటయి ఉంటాడు అనుకొన్నాను.
[ewaroo klEEsumeeT(u)ayi uNTaaDu anukonnaanu.]
'I thought it must be some classmate.'

9. అతను చాలా తెలివిగల వాడయి ఉండాలి.
[atanu caalaa teliwigalawaaD(u) ayi uNDaali.]
'He must be a very clever man.'

The future tense form of ఉన్ [un] occurs in the probabilitative future perfect meaning (Sentences b) and the obligative form in వాలి [(w)aali] in the sense of 'must' (Sentences c).

30.13. *Nouns in Apposition*

Model sentences:

1. మీరు ఇద్దరూ వచ్చారు.
[miiru iddaruu waccEEru.]
'Both of you have come.'

2. మేం (మనం) ఇద్దరం వచ్చాం.
[meem (*or* manam) iddaram waccEEm.]
'We two have come.'

3. మా (మన) ముగ్గురిని పిలిచారు.
[maa (*or* mana) muggurini pilicEEru.]
'They called us three.'

4. వారు(వారిని)అందరిని పిలిచారు.
[waaru (*or* waarini) andarinii pilicEEru.]
'They called all of them.'

5. మా (మాకు) ఇద్దరికీ ఇచ్చాడు.
[maa (*or* maaku) iddarikii iccEEDu.]
'He gave to both of us.'

6. ఊరు (ఊరికి) అంతకీ సరిపోయింది.
[uuru (*or* uuriki) antakii saripooyindi.]
'It was enough for the whole village.'

7. మీ అందరి మధ్య....
[mii andari madhya . . .]
'Between all of you . . .'

8. ఆడదాన్ని నాకు ఇవన్నీ ఏం తెలుస్తాయి?
[aaDadaanni naaku iwannii eem telustaayi?]
'What do I, a woman, know about all these things?'

9. నా స్నేహితుడు సుబ్బయ్యని అడగండి.
[naa sneehituDu subbayyani aDagaNDi.]
'Please ask my friend Subbayya.'

10. మా ఐదుగురి బృందాన్ని ఒకే చోట ఉంచారు.
[maa ayduguri brundaanni okee cooTa uncEEru.]
'They put our group of five persons in one place.'

When two or more noun phrases are in apposition to each other, the case structure of such phrases needs to be carefully observed. Both may be in the nominative case, e.g.

ముగ్గురు మనుషులు
[mugguru manuSulu]
'three men'

వారిద్దరూ
[waar(u)iddaruu]
'both of them'

మేం ఇద్దరం
[meem iddaram]
'we two'

If there is case inflection, it is added to the phrase which occurs closer to the verb and the one which precedes it occurs in the genitive or nominative (see Sentences 3–10).

It is possible for more than one noun to carry genitive inflection, for example,

మన స్నేహితులందరి మధ్య
[mana sneehitulandari madhya]
'between all of us friends'

30.14. *Relative Participle* + అట్టు / అట్లు [aTTu/aTLu].

A simple question sentence containing a question word can be converted into a rhetorical question, if the finite verb is replaced by the corresponding verbal adjective followed by అట్టు / అట్లు [aTTu/aTLu].

Model sentences:

1. అసలు మనం ఎందుకు ఇక్కడ ఉంటున్నట్లు?
[asalu manam enduku ikkaDa uNTunnaTLu?]
'Why are we really here?'

2. అసలు ఇంతకూ మనం ఇక్కడికి ఎందుకు వచ్చినట్టు?
[asalu intakuu manam ikkaDiki enduku waccinaTTu?]
'Now why did we really come here?'

3 అదృష్టవశాత్తు అటువంటి సంచలనం కలిగితే నా ప్రయత్నాలు ఫలించినట్లే.
[adruSTawaśaattu aTuwaNTi sancalanam kaligitee, naa prayatnaalu phalincinaTTee.]
'If fortunately that kind of reaction occurs, my attempts will have been successful.'

4. చెరువులో ఈదగలడు, పరుగు పందెంలో ఫస్టు రాగలడు, అటువంటప్పుడు అతను వాళ్ళకి ఏవిధంగా తీసిపోయినట్లు?
[ceruwloo iidagalaDu, parugu pandemloo fasTu raagalaDu, aTuwaNTappuDu atanu waaLLaki eewidhangaa tiisipooyinaTLu?]
'He can swim in the tank, he can come first in a running race; this being so, how is he in any way inferior to them?'

5. మీతో మాట్లాడుతూ కూర్చుంటే అయినట్టే.
[miitoo maaTLaaDutuu kuurcuNTee ayinaTTee.]]
'I have had enough of sitting and talking with you.'

In Sentence 1 ఎందుకు ఉంటున్నాం [enduku unTunnaam] can be alter-

natively used as a simple interrogative. Although the above examples contain past relative participles, even the other participles can be used depending on the underlying finite verbs; e.g.

6. (a) వాడు ఎందుకు వస్తాడు? — 'Why will he come?'
[waaDu enduku wastaaDu?]

→(b) వాడు ఎందుకు వచ్చేట్టు?
[waaDu enduku wacceeTTu?]

7. (a) వాడు ఎందుకు రాడు/రాలేదు? — 'Why won't/did not he come?'
[waaDu enduku raaDu/ raaleedu]

→(b) వాడు ఎందుకు రానట్టు?
[waaDu enduku raanaTTu?]

The expression అయినట్టే [ayinaTTee] in Sentence 5 is not derivable from అయింది [ayindi] 'it happened'. It is idiomatically used broadly in the sense of 'What is the use?'

30.15. మట్టుకు [maTTuku], మటుకు [maTuku]

This is used as a postposition in some cases and as a particle with adverbial meaning in others. It means 'only', 'alone', 'with respect to', 'regarding', and 'so far as . . . is concerned'.

Model sentences:

1. జీవితంగురించి కొన్ని అభిప్రాయాలు మటుకు గ్రహించాడు. — '(From his reading) he *only* derived some opinions about life.'
[jiiwitamgurinci konni abhipraayaalu maTuku grahincEEDu.]

2. ఈవేళ మటుకు ఈవేళ దాదాపు ముప్ఫై ఇంజక్షన్లు ఇచ్చాను. — 'Today *alone* I have given about thirty injections.'
[iiwEELa *maTuku* iiwEELa daadaapu mupphay injekSanlu iccEEnu.]

3. మా మటుకు మాకు ఆమె అత్తవారి ఇంటికి వెళ్ళిపోయినట్టుగా ఉంది. — '*For all we are concerned,* she might just as well have gone to her mother-in-law's house.'
[maa *maTuku* maaku aame attawaari iNTiki weLLipooyinaTTugaa undi.]

4. నాకు మటుకు భవిష్యత్తు కన్న గతమే భయంకరమైనది. — 'To me *at least* the past is more terrifying than the future.'
[naaku *maTTuku* bhawiSyattu kanna gatamee bhayankaramayinadi.]

30.16. మరి [mari]

This word is used in a variety of grammatical roles, viz. as a sentential adverb, an adjective, and as a minor sentence.

Model sentences:

1. ఉంటాను మరి. — '*Well,* I will stay here (saying goodbye to someone who is leaving).'
[uNTaanu *mari.*]

2. మరి నాకు సెలవు ఇప్పించండి. — '*Now* please let me take leave (saying goodbye to someone who stays behind).'
[*mari* naaku selawu ippincaNDi.]

3. మరి మన సంగతి మనం చెప్పటం ఎందుకు? — '*But* why should we talk about ourselves?'
[*mari* mana sangati manam ceppaTam enduku?]

4. మరీ మరీ రాశాడు. — 'He wrote *again and again.*'
[*marii marii* raasEEDu.]

5. కాలేజీ క్లాసుల్లో మరింత ఇంగ్లీషు మరింత ఇతర సబ్జక్టులు చెబుతారు. — 'In the college classes they teach *more* English and *more of* the other subjects.'
[kaaleejii klEEsulloo *marinta* ingliiSu *marinta* itara sabjakTLu cebataaru.]

6. అలాంటి చేప మరొకటి లేదు. 'There is no *other* fish like it.'
[alaaNTi ceepa *marokaTi* leedu.]

In Sentences 1–3, మరి [mari] is used as a sentential adverb, in Sentence 4 it is used adverbially modifying the verb రాశాడు [raasEEDu] 'he wrote', in Sentences 5 and 6 it is used as an adjective. As a minor sentence, it can occur as మరి ? [mari?] 'Then what?' in an appropriate conversational context.

30.17. అట్టే/ఆట్టే [aTTee/aaTTee], *'much, very'* (see 23.8(e))

This is used adverbially with negative predicates. It means 'hardly any', 'hardly at all'; e.g.

1. అతనికి ఆట్టే చదువు లేదు.
[ataniki aaTTee caduwu leedu.]
or
అతను అట్టే చదువుకోలేదు.
[atanu aTTee caduwukooleedu.]
'He has very little education.'

2. నాకు తెలుగు ఆట్టే బాగా రాదు. 'I do not know Telugu all that well.'
[naaku telugu aaTTee baagaa raadu.]

30.18. *The Uses of* అంత [anta], అంతటి [antaTi]

This is used as a comparative particle following oblique stems qualifying the head NP in the predicate phrase of an equative sentence; e.g.

(a) 1. కృష్ణుడు రాముడంతటి గట్టివాడు. 'Krishna is as smart as Rama.'
[kruSNuDu raamuD(i)anta(Ti) gaTTiwaaDu.]

2. ఈ పుస్తకం ఆ పుస్తకమంత మంచిది కాదు. 'This book is not as good as that one.'
[ii pustakam aa pustakam anta mancidi kaadu.]

3. నేను నీయంత పెద్దవాణ్ణి. 'I am as big as you.'
[neenu nii(y)anta peddawaaNNi.]

4. మీది లంకంత ఇల్లు. 'Yours is a huge house (lit. a house as big as Sri Lanka).'
[miidi lankanta illu.]

In Sentences 1–4, అంత, అంతటి [anta, antaTi] are used adjectivally qualifying the predicates in equative sentences. అంత [anta] is also used in other contexts, like relative participle +అంత [anta] followed by nominal heads or postpositions. The whole string is used as a subordinate adverbial clause; e.g.

(b) 5. నాకు తెలిసినంతవరకు ఇంట్లో ఎవరూ లేరు. 'So far as I know there is no one at home.'
[naaku telisinanta waraku, iNTLoo ewaruu leeru.]

6. సాధ్యం అయినంత త్వరగా రండి. 'Come as quickly as possible.'
[saadhyam ayinanta twaragaa raNDi.]

(c) 7. నేను ఆయనకన్న కొంచెం లావుగా ఉన్నంత మాత్రాన ఎంతమాట అన్నారో! 'What a way he talks, just because I am a little fatter than he is!'
[neenu aayana kanna koncem laawugaa unnanta maatraana, enta maaTa annaaroo!]

8. అల్లుడైనంత మాత్రాన అలగాలని ఎవడికీ సహజంగా తట్టదు. 'Just because he is a son-in-law, it does not occur naturally to anyone to grumble (against his parents-in-law).'
[alluDaynanta maatraana, alagaalani ewaDikii sahajangaa taTTaDu.]

9. అంతమాత్రానికే సుందరానికి కాలేజీమీద అసహ్యం వేసిందని కాదు. 'This is not to say that Sundaram hated college just for that reason only.'
[antamaatraanikee sundara-aniki kaaleejiimiida asahyam weesindani kaadu.]

In Sentences (c) అంతమాత్రాన [antamaatraana] means 'merely for that much', 'simply for the reason that'.

30.19. తప్ప [tappa] 'except', 'but', 'unless'

This is an adverbial particle which can be added to a NP in the

sense of 'except'. When it is added to a subordinate conditional clause ending in తే [tee], it means 'unless'.

Model sentences:

1.	నువ్వుతప్ప నాకు ఎవరూ దిక్కులేరు. [nuwwu tappa naaku ewaruu dikku leeru.]	'Except you, there is no(body as) protector for me.'
2.	వాడుతప్ప మీరంతా రండి. [waaDu tappa miirantaa raNDi!]	'Come all of you, except for him!'
3.	ఆమె తన సమస్యలు రాముతో తప్ప మరెవరికీ చెప్పదు. [aame tana samasyalu raamutoo tappa marewarikii ceppadu.]	'She won't reveal her problems to anybody except Ramu.'
4.	నేను చూస్తేనే తప్ప, నమ్మను. [neenu cuusteeneetappa nammanu.]	'I don't believe unless I see.'

30.20. The foregoing items are obviously not interrelated and hence they are treated in this chapter. They have turned up in our data and we have no clear analysis of some of them, for instance, the use of verbal adjective + అట్టు [aTTu] as a substitute of a finite verb.

There are several other aspects of grammar that we have not discussed in detail like the nominal compounds since there has been no systematic study of this topic so far. We hope that our survey will have provided sufficient data and raised a sufficient number of questions for future grammarians to reflect and come up with neater and more scientific solutions for some of the problems of analysis of modern Telugu grammar.

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Telugu Index

The index below lists all Telugu words (basic and inflected forms and compounds) and grammatical elements (bound morphemes) as they occur in the text and illustrative sentences. Words cited for pronunciation practice as well as the items occurring in the exercises of Part I are eliminated. If the entry consists of a free form followed by a clitic (a phonologically bound word), the latter is separated by a hyphen. A grammatical label is given for every bound form, and every item belonging to a major grammatical category as *N*, *V*, *adj.*, *adv.*, etc., if it occurs in the grammar in its basic (uninflected) form. In the case of nouns, both the singular and plural stems are assigned grammatical labels. The alphabetical order of the entries is that of Devanagari, as applied to Telugu phonemes (see xviii), as follows; a, aa, i, ii, u, uu, e, EE, ee, o, oo; k, kh, g, gh, (nk, ng); c, ch, j, jh, (nc, nj); T, Th, D, Dh, N; t, th, d, dh, n; p, ph, (f), b, bh, m; y, r, l, w, ś, S, s, h, L.

In addition to the abbreviations used in the grammar, the following abbreviations are used in this index.

caus.	causative	perf.	perfective
dat.	dative	pp.	postposition
def.	defective	ppl.	participle, participial
der.	derivative	prox.	proximate
dial.	dialectal	refl.	reflexive
hon.	honorific	st.	stem
hum.	human	var.	variant
indef.	indefinite	V int.	Verb, intransitive
loc.	locative	V tr.	Verb, transitive
num.	numeral	vbl.	verbal
oblig.	obligative	vbl.n.	verbal noun

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